

LUTHER LEAGUE REVIEW



The Good Shepherd

Jesus the Good Shepherd not only gave His life for
the sheep, but He taught them, bestowing upon
them His divine love and patience

Luther League



of America

THE YOUNG PEOPLE'S ORGANIZATION

OF THE

UNITED LUTHERAN CHURCH IN AMERICA

Luther League Review

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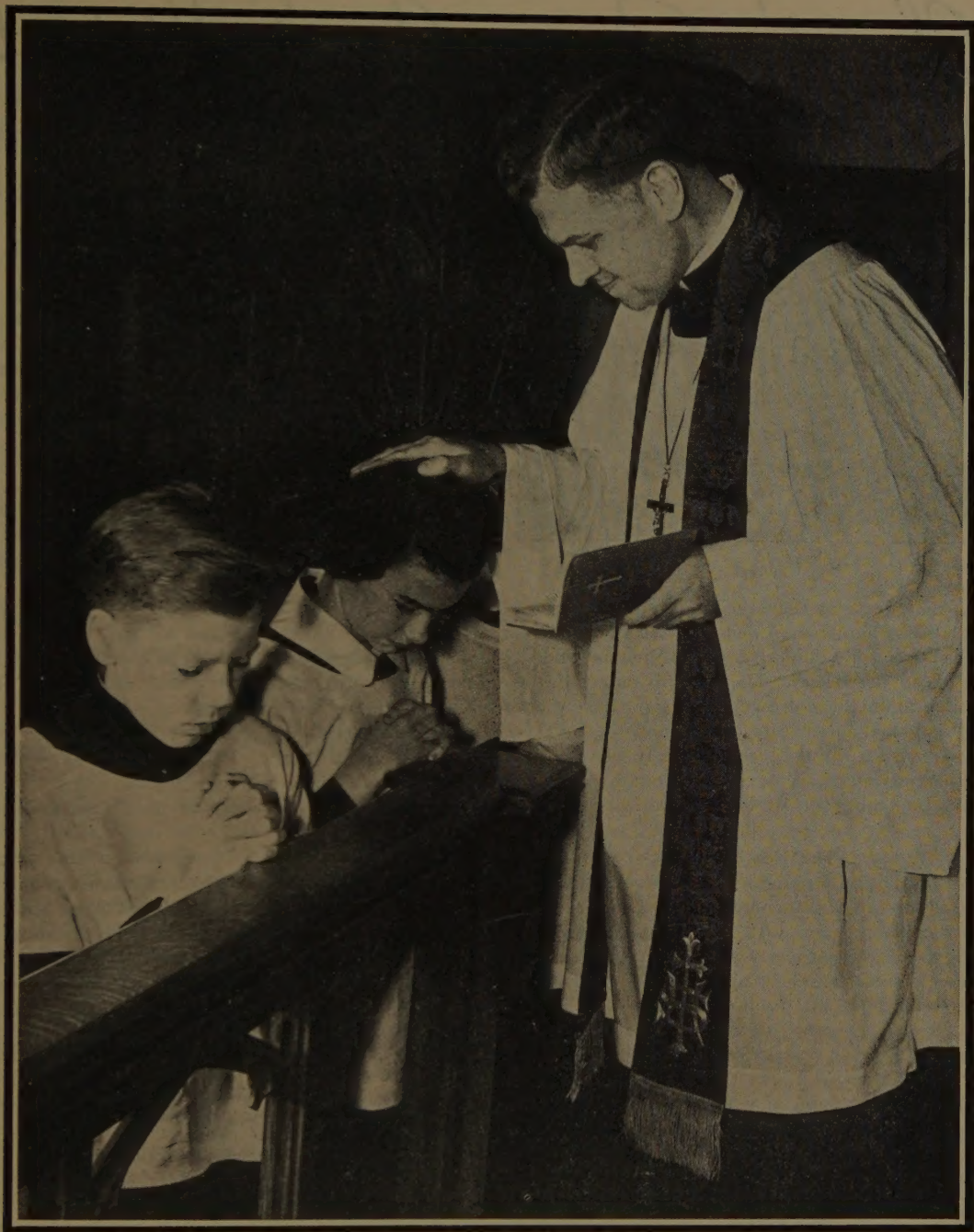
Thirteenth and Spruce Streets

Philadelphia, Pa.

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To Our Boys and Girls at Confirmation Altars in 1941

Where Promise and Privilege Meet

"THE PRAYER OF BLESSING"

"The Father in Heaven, for Jesus' sake, renew and increase in thee the gift of the Holy Ghost, to thy strengthening in faith, to thy growth in grace, to thy patience in suffering, and to the blessed hope of everlasting life. Amen."

A PRIVILEGE PROCURED BY MANY, PALM SUNDAY, APRIL 6, 1941

Christ's Grace Is Sufficient

We must find Christ in His Word and, building our hopes on nothing less than Jesus' blood and righteousness, commit our destiny to His love



The Crucifixion

Along the coasts at the beaches, it frequently happens that the swimmer has ventured out beyond the limits of his strength. The cry for help goes up and the lifeguards go to the rescue. They are fortunate if they arrive in time to save the drowning person. Rarely does the weak, timid bather venture out beyond the breakers unless he is caught in the undertow. It is often the strong, expert swimmer who ventures out a good distance from the shore, performing feats of strength and daring.

The Rescue

What is it that compels the lifeguards to risk their own lives to rescue a drowning man? True, the lifeguards are employed for just such emergencies, and their services are very properly paid. But even so these men in other circumstances would be the first to rescue the unfortunate. It is not the hope of reward. It is the, ready will to do a generous deed. It is the love of our fellowmen with a sense of mercy and pity combined.

What folly it would be for the drowning person to refuse relief when at hand and to struggle on with the expectation of yet saving one's self? What folly to reject the offered help because the drowning person could not pay for the rescue according to its worth!

The Sinner

The drowning man is the sinner, out in the surging sea of human trespass and woe. Doubly fortunate is he if he has the good judgment to cry out for aid, as the publican pleaded, "God be merciful to me, the sinner." Like the swimmer whose strength is spent, he is powerless to save himself.

Poison in the System

The man who has taken a deadly poison into his system is a doomed man. Death is at work upon him. The spirit that worketh in the sons of disobedience is precisely such.

The testimony of human experience today is in full harmony with that of the past, "We also are by nature

children of wrath even as the rest" dead through our trespasses.

God's Purpose

Death is not God's purpose for mankind. God "has no pleasure in the death of the wicked, but that the wicked man turn from his wickedness and live." Dead were we and all men till Christ came Who is our life.

The antidote for the poison that has gone through our whole system is God's infinite grace. It counteracts the deadly influence of the evil, destroys the love of sin, gives to us new powers of life.

Why We Are Saved

The reason for our redemption is surely not in us nor in anything we have done. It is in Christ "Who is rich in mercy." It is in His "great love wherewith He has loved us."

God made us alive with Christ. When He died on the cross He died to sin and for sin. All the sins of all men were atoned for, "we were crucified with Him." In that sense also when Christ was made alive, God made us, who were dead through our trespasses, "alive together with Him." Christ saved us by grace, out of His great love and mercy. He also saved us to become examples to the power of His grace.

Let us then, as youth of the Church whom Christ loved and gave Himself for, be aware that this season of the year has always been considered a time of more than ordinary strictness and devotion. It is a time for acts of self-denial and devotion. May this season be a real time of reckoning with God and of forwarding the work of our own salvation. Let us go to Christ with a penitent heart. He will receive us. "A broken and a contrite heart, Thou wilt not despise."—P. M. K.

A PRAYER FOR THE DAY OF CONFIRMATION

Starting forth on life's rough way,

Father, guide them;

Oh, we know not what of harm

May betide them;

'Neath the shadow of Thy wing,

Father, hide them;

Waking, sleeping, Lord, we pray

Go beside them.

When in prayer they cry to Thee

Do Thou hear them;

From the stains of sin and shame

Do Thou clear them;

'Mid the quicksands and the rocks

Do Thou steer them;

In temptation, trial, grief,

Be Thou near them.

Unto Thee we give them up;

Lord, receive them;

In the world, we know, must be

Much to grieve them—

Many striving, oft and strong,

To deceive them,

Trustful in Thy hands of love

We will leave them.

—W. C. B.

Missionary

*Mission Study Books for
Mission Study Classes*

Stand By For China

WHAT a world of information is offered by the Missionary program of the Luther League! Are you standing by and engaging in this program offered to you? Or are you standing idly by? The Missionary program is that branch of the Luther League work which offers something most valuable to you.

Study is an important phase of the Missionary work. Have you read one of the interesting books offered you? If you have not, please do so. And if you have, there is another step for you to take.

Teach or tell the interesting facts that you have learned through reading to your Luther League and friends that more enthusiasm may be aroused in your Luther League. Make them want to read the book.

Arouse interest in those uninterested members who do not realize what valuable things they are missing. Your enthusiasm for the work can be contagious.

Next you want to impress upon all Luther League members the value and importance of a few moments of prayer each day. Let Leaguers think of the missionaries at home and abroad, especially of those in far away lands who are in desperate need at this time. Pray for those who have never heard about the Saviour and for those who are engaged in the horrors of war. Let all pray for those who study to be missionaries. It is a privilege. Pray especially for Charlotte Kao, who is studying in New York this winter and who plans to return as soon as possible to her own country, China, to teach her people of Jesus Christ. In this way Leaguers may "stand by for China." Charlotte has written: "My problem as an American student will be a peculiar one, that of applying knowledge gained in America to peculiar needs and conditions in China, but I thoroughly believe that all I have learned in this American college (Lenoir-Rhyne) will be useful to me in China. I need only to have the ability to transfer this knowledge to a new environment and to make wholesome adjustments. Education is not something dry and lifeless but something which can be put into effect in any condition." The prayers of the Luther Leaguers go with her.

D—vote a special time each day to reading a portion of the Bible or the helpful booklet, "Light for Today." Perhaps it would be a good plan to save these booklets and give them to some persons who would be helped by reading them. Donate to special causes of the Church and be a regular contributor to your local church.

B—rush up on the points pertaining to the missionary program. Hold that study class where the book, "Stand By For China," will be reviewed and discussed. It is most interesting!

If You Were In China

Youth of the Church—how many are not members of the Luther League? There is much to do to interest those who should be interested right now. It is hoped that through fall visitation membership has increased in the Luther League, and with the help of the new-comers more good can be done!

Stand by for China, Japan, India, Africa—for all nations at war—for the whole world.

Stand by because of God's Great Gift to all.

"What you are is God's gift to you. What you make yourself is your gift to Him."

"If You Were In China"

Warning to Intermediates! Don't start to read "If You Were In China" unless you really like to travel. Imagine making a trip to China. The trek will show you deserted villages, groups of farmers standing knee-deep in water planting rice, water wheels turned by buffaloes or men, graves (thousands of them), lakes, dotted with fishing boats, and thousands of people making their way slowly westward on foot, in wheel-barrows or in rickshas. You'll learn who invented paper, who made the first printing press, who gave the gift of tea to the world, who made the first gunpowder and for what purpose, where the compass was invented and where the first astronomical instruments were used. You'll stop at large cities and refugee camps. You'll ride on ocean liners, trains, river boats, buses and rickshas. You'll be able to see the old China and the new, old education and the new.

Above all, you'll realize that the world owes China a great debt. Eva Morris Hayes says, "We shall agree, I think, that our debt as Americans is three-fold:

"1. We owe a debt of gratitude to the fineness of mind and spirit that through many centuries has created objects of beauty for the enjoyment and inspiration of all lovers of art in any land.

"2. We, as Americans, owe to China the fulfillment of her belief in us as a democratic nation, and for her hope that we will establish a democracy for her people.

"3. As Christians we owe a debt to China. Her great leaders are Christian. They are the result of the best gift which the western world gave to China. Now we must stand with Christians of all the earth to develop better understanding between nations and to make the Church a light in the world.

Then you'll ask yourself the questions, "What am I doing to bring new life to China? What are we doing to give that country Christianity?"—Virginia Lutheran.



A March Wind Party

Esther Bachofer and Connie Strandwitz

Invitations

Winds blow East, and
Winds blow West,
But the winds that blow to.....Church,
Are the winds that we think best.
Date Time

Decorations

Have four fans, one placed in each corner of the room, with streamers tied to them. These should be turned on when the guests begin to arrive, and will give the appearance of March winds blowing.

Refreshments

Serve hamburgers and coffee.

March Snow

Fill a jar with downy feathers or small pieces of paper. Each person taking part should have such a jar. At a given signal each contestant blows and the person that blows the most feathers or paper out in one try, wins.

Feather Relay

Choose sides and furnish one feather for each side. Players line up as for relay with goal at far end of the room. Feathers are thrown into the air and each contestant tries to blow his feather across the goal line. Each time the feather is blown across the line a point is scored. If the feather drops to the ground, a point is scored for the opponents. When the feather drops, it must be picked up and the player must take two steps backward and then start over again towards the goal. This is repeated until each player has crossed the goal. The one finishing first wins.

Balloon Inflation

Each contestant is given a balloon. If several teams are used, a different color for each team is good. If only two teams are used, the balloons may be of assorted colors. When the signal is given the first person in each team starts to blow. He must blow until the balloon bursts. As soon as he bursts his balloon, the next person starts, etc. No one is allowed to break the balloons by touching them, they must be blown until they burst. The team breaking all their balloons first, wins.

A March Wind Relay

Secure downy feathers of different colors, or make balls of tissue paper, in different colors, and provide each contestant with a fan, or newspaper folded several times. Goals should be set at the far end of the room, and at the signal, each contestant fans the feathers, or balls of tissue paper, to the goals and back. The side having all contestants take part first, wins.

Balloon Ball

Choose sides and place a string through the middle of the room as in volley ball. A balloon is blown up and thrown into the air. Each side tries to keep the ball in the air. Players should be seated during this game and must only hit the balloon with the backs of their hands. If the balloon falls to the floor, a point is scored for the opposite team. You may set your own score, but keep the score necessary rather low so that the game does not get too tiresome.

Bag Throw

Paper bags are blown up and at the signal each contestant throws the bag as far as possible. The person throwing his bag the furthest wins for his team.

Windy Word Contest

Each contestant is given a specified time to write down all the words that relate to wind. The words must be such as are listed in Webster's standard dictionary, and may include such as: gusty, breezy, tornado, and many, many others. Do not allow too much time for this, as it is liable to make the social drag.

Candle Race

Lighted candles are handed to the first person in each team. He must run to the furthest end of the room and back without losing his light. If the candle goes out, he must re-light it and proceed from there. When he gets back he blows out the candle, hands candle and matches to the next contestant and he must light the candle and run to the end of the room and back. This is repeated until all members of the team have gone to the goal and back.

NO NEED TO FEAR

*The path of death, the world doth dread,
Few anxious hearts desire to tread;
But Christ, the lonely way hath trod,
To light the lane for man to God.*

*How pleasant then, thy path, O death!
Which promises eternal rest,
And leads us to our Father's home,
Where man evermore ceased to roam.*

*We count all loss that gained us this;
Enjoying God's eternal bliss,
To greet our loved ones gone before;
Who left us standing on earth's shore.*

*We'll meet our Christ, Whom we adore,
From Whom we'll part nevermore,
To rest, like Noah's returning dove,
At home, in God's eternal love.*

—Rev. Harry Z. McKay, D.D.



You and Your Church

Luther League Asked to Cooperate

Lutheran Refugee Service Outlines Program for Congregational Cooperation

In an effort to secure the cooperation of all local churches in the resettlement of refugees the Lutheran Refugee Service has outlined a specific program which it urges congregations to adopt.

In asking this cooperation Rev. Dr. Clarence E. Krumbholz, who is in charge of the service, reminds the Church that the "Lord Jesus Christ and His family were once refugees." After Herod forced them to flee into Egypt "God moved the Egyptians to provide a place for these Refugees, although the Egyptians were not Christians, and these Refugees were 'non-Aryans'."

This is the detailed program offered by the Refugee Service:

A. Preliminary Steps

1. Decision to become a sponsoring congregation, or sponsoring group. (e. g., The Women's Missionary Society, Brotherhood, Luther League or Inner Mission Committee, may be the sponsoring group, or may urge it upon the congregation to be the sponsoring group.)

2. Selection of a Special Committee of 4-6 members who are interested, resourceful, know their community, and are willing to work.

3. Creation of a fund to provide maintenance for an average family, for a period of not more than three months. This may mean rent, food or other necessities. The more energy given to helping the head of the family find work, the shorter the period in which financial help will be needed. Refugees have thus far been readily employed, once they have moved away from New York.

4. In larger cities, contact may be made with the district representatives of the Lutheran Refugee Service (listed in our pamphlet, "Refugees Are People Like Us!") or with a branch of the American Committee for Christian Refugees, or with other refugee committees. They will be glad to share their experience with you.

B. Resettlement Plan

1. After you have decided that you want to help, write to the Lutheran Refugee Service, 39 East 35th Street, New York City, advising the Service of the kind of family you think will fit into your community and congregation, i. e., professional, or business, or factory, or rural people.

2. When the family has been agreed upon and is ready to come, you will be advised of the time of their arrival. The Lutheran Refugee Service will pay the transportation charges, if this is necessary.

3. Meet the refugee family at the train or bus in your city or town. This first contact is very important.

4. Provide temporary shelter, in the home of a member of the congregation, or in another residence.

5. As soon as possible assist in providing a home "of their own" for the family.

6. Assist in helping the head of the family to find suitable employment, and make appointments for the prospective employee.

7. Assist the children of school age to make necessary arrangement for their admission to the public schools.

8. Welcome the family into the congregation and the Sunday School.

9. Arrange for six or more church members to call at the home of the refugee family—not all at once, but off and on over a longer period of time, persons with interests related to those of the refugees, or with special gifts for friendship—so that the refugees may be made to feel at home in the congregation and in the community.

10. Provide advice and counsel to the family as may be needed and welcome.

C. Facts To Be Kept In Mind

1. All of these refugees who are placed through the Lutheran Refugee Service are our own Lutheran people.

2. Most of these new immigrants are persons of refinement and intelligence.

3. Self-help, leading to independence, is the first principle of treatment.

4. A spirit of friendliness and Christian patience should always be maintained.

5. The new immigrant does not want to be patronized or indulged. He wants to be self-supporting and self-respecting.

D. The Importance of Adequate Preparation

The Committee should in advance:

1. Prepare for temporary shelter.

2. Prepare for more permanent housing.

3. Have several possible openings for employment.

Look for work that is non-competitive, so that the refugee worker will not crowd persons already employed, and will not injure the opportunities of the unemployed.

4. Have sufficient funds available for the family's maintenance. It is wise to have a professional social worker working with the Committee, to help the family work out its budget, and to act for the Committee in conveying financial help. If no social worker is available, all financial arrangements should be handled by one member of the Committee, leaving the other members free to work on social and employment opportunities.

(Continued on Page 31)

LIFE SERVICE

*Christian Service in Business
Cultivate Your Vision to See
Develop Your Ability to Do*

CHRISTIAN SERVICE IN BUSINESS

MR. J. L. FISHER

Wachovia Bank and Trust Co., Salisbury, N. C.

The present world upheaval is bringing about unbelievable changes, and unless we are on our guard much of our cherished heritage will be swept away. We should not, in our complacency, underestimate the awful condition into which the human race has fallen. So far-reaching is this blight, which manifests itself in some form or another, that scarcely will a single individual of this world escape its hurt. While indescribable destruction is taking place by war machines, an equally deadly devastation is taking place in no-war lands. Paganism is running wild, and even in our own midst we find this tendency growing.

But regardless of this human tragedy, there remains an unquestionable escape, and when once understood and properly applied, we can look to the future with complete confidence. God made ample provision for all needed requirements of the human race, but man must employ the correct means provided, and in so doing he must live for something more than himself. There is no better way to change a trend toward an unhappy condition, or possible ruin, than to engage in unselfish Christian service.

Among the various callings and professions of men, I am convinced that few present a more fertile field for Christian service than the field of business. It is here that, in various ways, much of humanity meets in its struggle for subsistence. The high, the low; the rich, the poor; the enlightened, the ignorant—all these striving to exist. What an opportunity men of business have, in their contacts with this mass of humanity, to render Christian Service!

I believe it to be one of the finest opportunities of a business man in rendering service to do so by employment of these fine Christian principles that are recognized as the foundation of all successful business. Honesty, integrity, fairness, helpfulness—all these are the products of Christian living. The business man has a greater opportunity in the use of these virtues than possibly any other profession. Some believe that business has lost much of its opportunity in helping to solve the great social problems, but it is my candid opinion that business will yet make its greater contribution to the democratic way of life. But if it does, it will be strictly by the principle laid down by Jesus Christ. Business need not look elsewhere for its guidance.

Again, business men, on account of their training and experience, have a great opportunity to render service to Christian organizations, by taking an active part in these organizations. First and foremost I mention the Christian Church. Churches should be run on Christian principles, and business men, trained by experience, can render the highest type of Christian Service, in helping to carry on the activities of the Church. It should



Christ and the Rich Young Ruler

be recognized that the business of the Church is the biggest business in the world, and it is a challenge to men of business to carry on its affairs.—Edmilise.

CULTIVATE YOUR VISION TO SEE

Decisions are worthless unless they head you in the right direction. That takes a knowledge of things as they are and some anticipation of the road ahead.

Find out what others have done. Folks who have successfully traveled a road can always give valuable advice about the way. There are many successful folks about you. It's foolish not to consult them.

Study yourself. We are not born equal. Our gifts are not all the same; our abilities vary. Specialize on your strong points. Find out, not only what you can do best, but also where what you can do best "fits in" best. Make yourself above the average in at least one line of endeavor. It's the above-the-average person who helps most and reaps the best rewards.

See ahead. Don't be shortsighted. Don't let little right-now, this-minute wants crowd out entirely the big, worthwhile, desirable-in-the-future wants.

Be open-minded. Face facts squarely. Don't think you know it all. Learn from as many things and folks as possible. Be willing to learn from anything or anybody. An open-minded attitude makes living more interesting and opens opportunities.

Don't regret what you can't do. You can't have everything you'd like to have; you can't go every place you'd like to go; you can't do everything you'd like to do. Make decisions and then don't waste your time regretting what you can't do. If you are clear about your

wants, you'll stand a better chance of succeeding. A successful life depends a lot upon what you leave out.

Live rich. Joy in living springs from the feelings. Take a little time each day to cultivate the heart things. Learn to appreciate the "green things growing," the flow of water, the song of birds; read a poem each day or a human-relation story; listen to some music; get acquainted with the folks about you; take time to make friends. While we can be expert in doing only a few things, we can enrich our lives by learning to appreciate many things.

The law of compensation. If we are blind, we develop a keen sense of touch. If we are lame, we have more time to read and think. If we do shallow thinking, we miss the great truths of life. If we don't like folks, we miss the joys of friendship. If we won't work, we get little pay. The greater the service, the greater the reward. The more we put into life, the more we get out of it.

A decision is only thinking things through. It takes determination to work things through. Decision is the starting force; determination is the sticking-to-it power.

DEVELOP YOUR ABILITY TO DO

The world judges you and pays you not for what you decide to do but for what you do. Dreams don't count until they begin to work themselves into reality. Knowledge is power only when it is set to work.

Think why and how you are doing things. Don't just drudge along. Doing something and being alert while doing it is a sure way of getting knowledge.

"We learn to do by doing" is only a half-truth. We don't learn much if we just mechanically slave along. Good eyes, keen ears, and capable hands are your tools for getting knowledge. Use them.

Start now. Time is the stuff of which life is made. Don't dilly-dally. If you dilly-dally at your jobs now, you'll get the habit of dilly-dallying. "Do the duty that lies nearest to you." It's the boys and girls who work hard at home who are sure to make the best records when they go away from home. Doing small things well at present prepares you for doing greater things in the future. Opportunities are coming to you now. How are you meeting them?

Adjust as you go along. You'll make some wrong choices. Everybody does. Conditions may not be what you thought them to be. Conditions may change. If you keep alert and are not too set in your own little notions and ways, you'll learn a lot as you go along. Fit yourself to life. Don't try to make life fit you.

Don't expect something for nothing. Work for what you want. No amount of talent or no amount of influence will carry you very far unless you work. An accident may put you into a responsible position, but nothing but fitness will hold you there. "It never will rain roses. When we want more roses, we must plant more rose-bushes."—George Eliot.

Profit by the criticisms that come to you. If you do nothing, you may evade criticism. If you keep on doing nothing long enough, you will be criticized for your inactivity. Don't let criticism, even if it is unjust, anger you. Don't let it discourage you. Study your criticisms. Dig out the kernel of truth in them. Criticisms are frequently valuable guides.

Be a finisher. Persistent people often begin their success where others end in failure.

Consider others—cooperate. You must live and work with others. Others must live and work with you. Your affairs are all tied up with the affairs of others. The bigger your job in life, the more folks you'll have to know about and work with. You can't do much working alone. The pleasures that we share are best.

The highest compliment I can give to a person is to say of him, "He is a man of vision and a man of achievement."—P. G. Holden.

Our Frontispiece Picture

This is a scene in Bethlehem Lutheran Church, Philadelphia, Pa., at Confirmation Time, 1939. Those shown (left to right) are: Robert Grant Magee, Marie Elsie Kelly, Marie Matilda Keely, a face hidden by sleeve of the pastor's surplice, Rev. Claude O. Dierolf, S.T.D., Pastor.

This is one of several photographs taken by the photographer of "The Philadelphia Record" for a feature story on the page devoted to religious news weekly. This close-up shows the expressions on the faces of the confirmands and so served the newspaper's purpose better. It appeared on Saturday Morning, April 1, 1939, with an extended write-up of Lutheran Confirmation.

The class confirmed was composed of 15 young people, averaging 14 years of age. In addition to the three shown, there were twelve others, 6 boys and 6 girls, confirmed at the same service.

PARABLE OF THE VACATIONISTS

Now it came to pass as summer drew nigh that Mr. Church Member lifted up his eyes unto the hills and said:

"Lo, the hot days come and even now are at hand. Come, let us go unto the heights, where cool breezes refresh us and glorious scenes await us."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three, yea, four things must we do before we go."

"Three things can I think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be cared for, our chickens to be fed, and the mail to be forwarded, but the fourth escapes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse and pay thy church pledge, that the good name of church be preserved and that it may be well with thee, for verily I say unto thee, thou now hast more money than thou wilt have when thou dost return." And it came to pass that Mr. Church Member paid his pledges for the summer, and the treasurer rejoiced greatly, saying, "Of a truth there are those who care for the Lord's work." And it was so.

OFFICIAL CALL FOR THE 23rd Biennial Convention

Luther League of America

Kitchener-Waterloo



Ontario, Canada

JULY 3, 4, 5, 6, 7, 1941

REPRESENTATION

ANY society of whatever name, connected with a congregation or institution of learning of The United Lutheran Church in America and District and State or Synodical organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District or Conference League to three delegates, and each State or Synodical organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State or Synodical, District or Local League.

Delegates and Visitors will be asked to pay a Registration Fee of \$1.50 each

All persons residing in Canada will send their registration card and fee to the Canada Convention Committee

All persons residing in the United States will send their registration card and fee to
**THE LUTHER LEAGUE OF AMERICA, 405 Muhlenberg Building,
1228 Spruce Street, Philadelphia, Pennsylvania**

CREDENTIALS

Credential blanks for delegates should be secured at once by State, District and Local Officers

Alvin H. Schaediger

President

Paul M. Kuipers

Executive Secretary

ADDRESSES TO REMEMBER

For Credential and Registration Blanks for all Delegates and Visitors, write

**LUTHER LEAGUE OF AMERICA
405 Muhlenberg Building
1228 Spruce Street
Philadelphia, Pa.**

For Information as to Transportation and Railroad Rates, write

**MR. WILLIAM H. PATRICK, Jr.
405 Muhlenberg Building
1228 Spruce Street
Philadelphia, Pa.**

Intermediate, Senior and Young People's **TOPICS STUDIES**

INTERMEDIATE TOPICS FOR MARCH, 1941



March 2, 1941

First Sunday in Lent **HOW TO KEEP LENT**

Isaiah 58:5-12

Miss Ruth R. Greve, Elgin, Ill.

Lent to a Lutheran boy or girl should have great significance. Many have dreaded and disliked this season of the Church Year because they thought the observance of it gloomy and sad, or else looked upon it as a duty in which they could find no joy. If that has been your attitude, quickly dismiss it. True, Lent is a time when we think seriously of Christ and His sufferings and death upon the Cross for our sins. But there is great joy for us, too. We observe Lent not because of necessity but because of love. It is a purely voluntary observance issuing out of our great love for Christ Who loved us and gave Himself for us. In the same spirit that we might honor our mother with a gift we now honor our Lord and Saviour with our Lenten devotion. The guiding word in this observance should be "may" not "must." It means the great joy of knowing God better, of loving Him more fervently and of serving Him more faithfully.

Prayer and Devotion

Truly, to get something out of the Lenten season we must put something of ourselves into it. Personal prayer and devotion should play a large part in this season. Our spiritual lives need to be deepened and the best way to do this is through regular attendance at the services in God's House, not only Sunday morning and evening, but also the special Lenten services; through daily Bible study and meditation; through frequent and earnest prayer. We should read our Bibles with special zeal, taking time out each day to read and study a portion of the scriptures. We should come to God in prayer not only in the Church service, but individually and privately, praying that God may bless us with spiritual gifts, that He may give us more faith and more trust in Him, more love for Him, and more charity toward our fellowmen. We should remember, too, the Church, our Catechumens, the Church Schools, and the missionaries at home and abroad, in our prayers. God will truly hear and answer.

Our Responsibilities

In addition to being a time for devotion Lent is also a time for personal responsibilities. It does not bring to us more responsibilities than any other season, but it brings us face to face with them. It reminds us of our responsibilities to God as well as to men. We are also reminded that we are God's children and owe Him a life of devotion and service. It reminds us that we have a responsibility to the Church, which is His institution. Have you been fulfilling that duty? You

young people in the confirmation class, as you study the Catechism, the Church and your part in it, will come to realize more and more the part you should take in keeping that institution, the Church, and its ideals alive and working in the world today. Lent brings to mind our carelessness and our negligence in the fulfilling of our duties. It urges us to be more faithful in everything in and for the Church of Jesus Christ. It asks that from now on we do our tasks like good Christian soldiers.

Consecration and Activity

As an infant each of us was dedicated to God through baptism. Those of us who have been confirmed already have renewed those vows. Others of us are about to do that. It is necessary, however, that we constantly renew our consecration. Lent offers a fine time for such renewal. We need to go over our lives and see where we have come short. We need to ask God for forgiveness and renew our promise to Him that we will be His, live as He wants us to, and serve Him always. Then, too, Lent is not a time for rest and mere thought. It is a time of activity—a time for doing personal service for Christ. There are so many things which need to be done. What better time could we find than Lent in which to do these personal acts? Christ, out of great love for us, gave His life. Out of our great love for Him and for our fellowmen can't we give of our time and material things to help others? Visit a shut-in; help some poor family; add a bit of sunshine and cheer in this home and that. Do these things individually; do them as a League. Don't let this Lent go by without having given of yourself to help another.

We hear so much about giving up doing this during Lent and denying ourselves that. Does that help us? Say we give up candy and ice cream sodas. Does that help us spiritually? True, it may help us in practicing self-control, but sacrifice to be truly beneficial must be done with the idea that we are really going to give up something that means a great deal to us, and then that money or whatever is saved by our sacrifice be given to a worthy cause. Don't let it be a selfish sacrifice—make it a working sacrifice. May this sacrifice do good both to ourselves and to others. May this Lent be one which will enable us to take a step upward spiritually—a step upward and a step onward.

That brings us to the days after Lent—the remainder of the Church Year for that matter. What then? Our Lenten life should have so developed us spiritually that we continue in the same higher way of life. Let us not at the end of the season allow ourselves to step down. No, we should keep at this higher level and then make each succeeding Lent another stepping stone toward a still richer and fuller Christian life.

*Saviour! Thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord, from Thee;
In love my soul would bow,
My heart fulfill its vow,
Some offering bring Thee now,
Something for Thee.*

*Give me a faithful heart,
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.*

—S. D. Phelps (276, Parish School Hymnal)

March 9, 1941
Second Sunday in Lent
CHRIST'S KINDNESS

Mark 1:40-42
Mrs. E. L. Hauser, Boswell, Pa.

In the lesson from our Bible we read of the "compassion of Jesus." Jesus felt sorry for the leper who asked to be healed. He understood exactly how the leper felt, and in kindness Jesus reached forth His hand and healed him. That is compassion. Jesus was anxious to help everyone who needed Him. Be sure to read the examples of Christ's kindness as He went about Galilee. These references are in the Intermediate Quarterly Helps.

Be Kind

When we are asked to be kind we think of being helpful, friendly, cheerful and understanding. We know we must not hurt anyone, either their bodies or their feelings. We must not make fun of boys and girls who are not so fortunate as we are in their home life or their school life; we must not say "smart things" to the teacher, but must respect and obey her. We must not refuse to do chores around the house, but must offer to do them. Add to this list many things you think of when someone says to you, "Be kind!"

Love Causes Kindness

It was Jesus who said, "Love one another." He knew that if we did, we would also be kind to one another. Think of the person you love most and how thoughtful you are of her and what kind things you do for her. If you felt a love for all your family and all your classmates, and all your teachers, would it make a difference in your conversation and your actions? When you like your teachers, does it have an effect on your talk about them? We should do our best to carry out that wish of Christ's to "love one another," and we shall surely be much kinder to all with whom we come into contact. Kindness comes as a result of love.

The Boy Jesus At Home

Do you believe that Jesus started being kind when He was very young? We know little of the details of His boyhood days in Nazareth, but from Luke 2:52 we can reconstruct some of His daily life. "He increased in favor with God and man." We can imagine His life in the home helping His mother, or in the carpenter's shop where He learned a trade from Joseph, or among the children in the neighborhood with whom He played.

For all them we know He had a kindly word. The old folks in the village loved to hear this Son of Mary tell stories from the Scripture, or recite the Psalms learned at the family fireside. Here was a Boy welcome in every home in the community.

*"We would see Jesus, Mary's Son most holy,
Light of the village life from day to day;
Shining revealed through every task most lowly,
The Christ of God, the Life, the Truth, the Way."*

You At Home

Do you believe you will be kind when you are an adult if you do not begin now to practice kindness? I hope your mothers are proud of you Leaguers because you are kind. I hope she can depend on your being helpful with your younger brother when she isn't home. So often it is in our own homes that we are least kind. It seems easier to be friendly and helpful in someone else's home. It is easier to wash Ruth's dishes, tend Ann's little sister, carry coal for Bob's mother, or rake leaves with Dave's dad. We do well to be helpful outside of our homes, but we should certainly be our most helpful selves in our very own homes and not save all our nice qualities for someone else. Name some kind acts we could perform for our mothers and fathers.

Jesus and Others

Wherever Jesus went the crowd was there listening to Him. They were drawn to Him because He loved them and would never turn them away from Him. You remember how they stayed with Him even though it was meal time, and because of the kindness in His heart, He fed them. You recall also how kind He was to the sick and to the children who came to Him. He always met their needs.

You and Others

You, too, should always try to help people who need to be helped and do for them what you can. Stop in to visit the shut-ins in your community and cheer them up. If your grandparents live out of town, write letters to them often. When a class-mate is ill, you and some of your friends might start a scrap book for her. In case she already has one, help her to collect riddles or guessing games to put into it. Be friendly with the new boy in your neighborhood and introduce him to his school-mates. Try to understand the way others feel, and be as good to them as you would like them to be to you. Practice acts of kindness and see how much happier you will be.

The Golden Glove Family

Dorothy was the name of a little girl who lived in a lovely home. She had many toys and very kind parents, but she was dissatisfied because she had no magic ring, or seven-league boots like the little girl in her story book. One day when her Aunt Margaret heard Dorothy grumbling, she put on her hands a pair of "Golden Gloves." Now these gloves could be put on only by saying these words, "Do unto others as ye would that they should do unto you." Aunt Margaret told Dorothy that these gloves would stay on her hands as long as she was kind, and that as soon as she said or did something unkind they would come off. Now Dorothy didn't want her golden gloves to come off, so she tried very hard to be kind in every way she knew how. To her surprise these gloves seemed to help her

to be kind for she helped her grandmother find her glasses, she was friendly with Carmella, the fruit man's daughter who had just come to America, and she even gave her spending money to help feed some hungry children in Liberia, Africa. Because of Dorothy's kindness she soon had her whole family anxious to wear the Golden Gloves. Now won't you put on these Golden Gloves? Be sure to say these words as you put them on, "Do unto others as ye would that they should do unto you." See if you can keep them on a long, long time.—(An adaptation from the story by Mrs. K. S. Cronk)

Some Resolutions

Because Christ in His life on earth was kind, I resolve:

1. To be kinder to my family. I can do this by helping cheerfully, by doing more rather than less than I am asked to do, by not being quarrelsome but forgiving when any of my brothers or sisters have hurt my feelings.

2. To be kinder to my classmates. I can do this by being more friendly, especially to those who may have few friends; by not saying thoughtless, unkind things to them; by not borrowing their home work from them, but by doing my own.

3. To be kinder to my Church leaders. This I do by willingly cooperating with my Church School officers and teachers, by favorably responding to the reasonable requests of my League leaders, by attending my Catechetical Class regularly and promptly, by being regular and reverent in my church attendance.

March 16, 1941

Third Sunday in Lent CHRIST'S BRAVERY

John 18:1-12

Rev. Edwin H. Lehr, Jamaica, L. I., N. Y.

The Lamb of God

St. John, the writer of our lesson identified Jesus as the "Lamb of God that taketh away the sin of the world." For all the principal sacrifices in the temple a lamb was required, but in every case the lamb had to be without spot or blemish. This points to our Lord. He resembled a lamb in His spotless purity. He was also like a lamb in His gentleness and in His submission to unmerited sufferings and death without murmur or without complaint. Finally, He, like a lamb, was sacrificed for guilt not His own. Hence He is called the Lamb of God, which taketh away the sin of the world.

The Lion of the Tribe of Judah

This same writer gave to Jesus another title, "The Lion of the tribe of Judah." To the beloved disciple the Lamb was also the Lion. "The lion was thought by the ancients to be able to wipe out his tracks with his tail in order to escape the hunter. So, too, did our Lord conceal His glory from His enemies, and accomplish the will of His Father despite their evil plottings." The lion is one of the most powerful, daring, brave, courageous and impressive of all animals. Our Lord exhibited every one of these qualities. He, without doubt, is the most powerful, the most daring, the most impressive, the most courageous, the bravest of all. He is the

Bravest of the brave, the Hero of heroes. He is the "Lion of the tribe of Judah."

The Hero of Heroes

Ponder upon the bravery and courage of Jesus. Behold this Hero of the ages! Bravery and courage were not the least distinguished characteristics of Christ. This Man of many qualities began life with a challenge. The Jewish religion of the time taught that a pagan could not become a child of God unless he first became a Jew. To become a Jew he must subject himself to the ceremonial rite of washing with water, a symbol of the fact that he had washed away forever his old pagan faults and follies and become a new creature. John the Baptist startled the church by declaring that Jews needed a radical cleansing quite as much as the pagans. He called upon them to abandon their past and to mark their entrance into a new future by the same rite of washing which they had imposed upon the heathen. Bitterly was this reform and teaching and baptism of repentance for the remission of sin resented by the leaders of Jewish orthodoxy. The rumor of this reform reached Jesus as He was working at the carpenter's bench in Nazareth. With determination and courage Jesus traveled by foot many, many miles to Bethabara on the River Jordan where John was preaching and baptizing. There He asked baptism at John's hands. In doing this Jesus identified Himself with this revival of the spirit of true religion and formally began His public ministry. This, indeed, was a brave stand for Jesus to take. To inaugurate His public ministry in the face of immediate opposition from the bitterly opposed Jewish leaders certainly puts the mark of a hero on our Master. But this was just the beginning. Braver acts were to follow and continue until His death.

The Temptation

The story of Christ's temptation in the wilderness is familiar to us all. He had fasted long and was hungry. Should He not satisfy His hunger by using His power to create bread out of the stones around Him? And in all the coming dangers, might He not deliver Himself by miracles? Since He is the Son of God, could He not deliver Himself by miracles? In short, the first temptation was to look out for Himself rather than to trust His Father and accept the hunger or the pain His Father might permit to come to Him. But Jesus again exhibited that marvelous trait of meeting emergencies and life's problems with courage and bravery. He put away the first temptation and answered in the words of Scripture, that it was His chief care to obey the will of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." His second temptation, to cast Himself down from the pinnacle of the Temple, was a subtle one, a religious one, but Jesus conquered again by another word of Scripture, "Thou shalt not tempt the Lord Thy God." Not to trust His Father would be a sin, but to put His Father's care to a test would also be a sin. His third temptation, like the first and second, was a temptation to make His mission easier for Himself and save Himself from Gethsemane and the Cross. To establish an earthly kingdom such as the Jews expected and wanted was the easy way out and a short cut to popularity. But brave Jesus answered courageously, "Thou shalt worship the Lord thy God,

and Him only shalt thou serve." The three-fold temptation had been endured. The victory was now won. Courage and bravery had triumphed. He might have had wealth, position, popularity—but He dared to be brave. He dared to be true.

Preparation for Bravery

It is a great art to know how to prepare oneself for such great moments of trial as Jesus was subjected to in His temptations, when the heroism within us must show itself. Many men and women store up reserves which can be drawn upon in just such moments. How do they do it? They follow the example of Christ who used His quiet hours for prayer and meditation. That practice made Him strong to resist Satan and gave Him courage to speak and to act bravely.

Cleansing of the Temple

A few months after His temptation Jesus went to Jerusalem. Upon reaching the city He went straightway to the Temple. What Jesus found in this house of worship aroused His ire. What did Jesus see? There a corrupt group of priests and merchants had converted the outer court of God's sanctuary into a marketplace. Here worshippers were compelled to buy cattle and doves for their sacrifices and money for tribute, if their sacrifices were to be acceptable to the priests. The lowing of cattle, the cooing of doves, the clink of the coins mingled with the chants of the Temple challenged Jesus to another decision. Alone, unaided, and unsupported changeless Jesus drove these merchants from their market and overturned the tables of the money-changers. How did this conduct reveal courage?

From this time on His life was one of continuous, unceasing and increasing warfare against the prevailing order of His day. Neither the entreaties of His friends nor the threats of His enemies could swerve Him from His purpose.

The Scene of Our Lesson

Think of the scene of our lesson in the Garden of Gethsemane. The fateful night had now arrived. Jesus has asked three of His friends to keep watch. Instead, they slept. When Jesus heard the tramp of the approaching mob, it was not too late to escape; but for Him to flee was to leave His disciples to arrest. That He would not do. He went forth, awoke His three neglectful sentinels; put Himself between the approaching mob and His disciples; and when they had escaped, delivered Himself up to be led away. The Saviour's agony in Gethsemane was now past, and He was ready to drink the cup which the Father had given into His hands. The traitor and the band of soldiers and others of the mob who were led by Judas drew near. With deep-seated courage Jesus asked, "Whom seek ye?" When they answered Him, "Jesus of Nazareth," He spoke out with heroic bravery, "I am He." Such bravery was not expected by the mob for "they went backward, and fell to the ground."

The Brave Man

The world has not much sympathy for the coward. We like a person to take defeat without a whimper, to face disaster with a smile, and to play the man at all times. Some people are afraid of their own shadow, and their record runs are made when they are fleeing from some danger. Quite frequently such individuals are the

loudest in boasting what great deeds they do. The brave man seldom boasts. In fact, he never knows just what he will do when the emergency arises. But he will make his record run in the forward direction. Hardships, trials, and even death may lie ahead of him, but if duty points the way, he never halts. The brave man may face overwhelming odds and he may fail, but living or dying he will play the man. He will live grandly and die bravely. Jesus is certainly the bravest of the brave.

Quotations

The courage we desire and prize is not the courage to die decently, but to live manfully.—Thomas Carlyle.

"Whether you be man or woman you will never do anything in this world without courage. It is the greatest quality of the mind next to honor.—James L. Allen.

The Holiest among the Mighty.—Christ who, being the holiest among the mighty, and the mightiest among the holy, lifted with His pierced hands empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages.—Jean Paul Richter.

March 23, 1941

Fourth Sunday in Lent

WHAT IS SIN?

Romans 14:23; James 4:17; I John 3:4

Rev. Herbert G. Kline, Shrewsbury, Pa.

In the Bible the word "sin," although used almost six hundred times, is not defined, but it is described. Several words are used, each full of meaning. Sin is called **transgression**. That is, the passing over the boundary, getting off the marked road or course, which was marked out for us. It is also called **iniquity**. That is, an uneven, zigzag course, a getting away from the straight and even way.

When one goes for a drive in an automobile, there are many roads upon which he may choose to travel. But certain rules govern the manner in which he may drive his car upon these roads. One of the most important rules is, "Keep to the right." When a driver gets over on the left side of the road in the lane of traffic being used by cars traveling towards him he is transgressing on the rights of others and against the rules of the road. When a car is driven in such a manner that it zigzags from one side of the road to the other, deliberately making it dangerous for others using that highway, such driving presents a picture of sin described in the Bible by the word "iniquity."

Other words may be added to describe sin, such as "debts," "trespasses," "offenses," "disobedience," and "empty." All these words imply that Someone has marked the boundary, has set the "straight and narrow path," has set a goal or mark for men.

The Word "Sin" Itself

Here is a man with a bow and arrow. Yonder is a target. He is about to shoot the arrow into the heart of the target. He lays the arrow on the bow, fits the arrow-notch upon the string, takes aim, and lets the arrow fly. But for some reason, perhaps because the bow was not tense enough, or his arm not strong enough, or his aim not good enough, the flying arrow does not even touch the target; it falls this side of it. The arrow fails and so the man behind it fails, by coming short.

Of all the words for sin in the Scriptures the word which has this picture in it is the most usual. Sin is a missing of the mark by coming short, the missing of the object at which we had aimed, the going aside from the goal which it was intended for us to reach. Sin is a failure to live up to the standard which God has set before us.

Original Sin

This is a term with which we should be familiar. It has been coined by the theologians in order to have a name for the state in which people are born. It refers to the sin of origin. What is the sin of origin? It is a condition of the will which we have inherited from our first parents, Adam and Eve, who chose to disobey God and fell into sin. And so, from that time forth, all men were born in sin. David wrote, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalms 51:5) We, too, were born in sin. What does that mean? It means that from the very beginning of our lives we had an inborn tendency to do evil. This tendency often has led us into actual sins.

Actual Sins

This is the term used to describe the individual acts of sin which we commit. These are deeds, that is, misdeeds which we commit through weakness or deliberate choice. This is ordinarily what we mean when we talk about sin or sins.

It has been said that sins may be divided into at least two different kinds, that is, sins of the flesh and sins of the spirit. The first are crude and are strongly denounced by people of culture and refinement; the second, more subtle, are often the sins of "good people." Name some of each. To the first class belong drunkenness, gluttony, murder, adultery, stealing; to the second, pride, selfishness, stinginess, etc.

Against God

The main feature of sin is that it offends God. Just as surely as we hurt our parents when we are disobedient to their wishes, so surely do we grieve the heart of God when we fail to live according to His law. God's laws were given for the good and welfare of all His children. They were intended to help mankind to live the happiest and best possible life. Out of a heart overflowing with love and kindness God sought to guide His children into the most blessed way of life. And so, when we break these rules, we hurt God by refusing to live as He lovingly has shown us is the best for us.

Against Others

Our sin has bad effects upon others. We do not sin only to ourselves, but evil actions on our part bring harm and trouble to others. How often we are deprived of some privilege because someone else took too much advantage, went too far in their actions, and thus spoiled some good thing. When we think that our sin affects no one but ourselves we are like the man in a boat who drilled a hole in the bottom of the boat under his own berth. When the sailors took him to task about it he said that his action did not affect any one else, since he had drilled the hole under his own berth.

Against Self

Sin always brings pain, although we may not realize at first that we are doing that which will eventually hurt

us. In fact, sin is often so attractive that we might even delight in the sin, but in the end sin brings suffering. In the Bible it is sometimes likened to leprosy, the most dreaded disease of those days; a disease which caused the body to decay and fall away joint by joint. A more modern description of sin is the likening of it to cancer, which begins by some slight injury of which we may not be aware at the time, but which inside, hidden away from the eye, begins its awful work of slowly but surely destroying some vital organ of the body. The worst feature of cancer is that it does so much of its evil work before we ever become aware of the fact that we have it.

Some years ago, on a Sunday morning while people were on their way to church services, a large tree suddenly fell across the road. Several persons were injured and the others nearby barely escaped being struck by the falling tree. There was no high wind, and to all appearances no reason why the tree should have fallen. It seemed strong and healthy in every way. Upon examination it was discovered that the heart of the tree had been decaying for some time, and, although the outside of the tree did not show any signs of the inward rotting away, the deadly disease finally caused the tree to topple over.

Destroys Life

Every sin is an attack against God. In sinning we set ourselves in opposition to God and God's law. God has given us life, has blessed and sustained us in this life, and the continuation of our lives is constantly dependent upon God. Because of God's complete control over the length of days of our lives, to oppose God is to attack our only hope for life. Sin persisted in finally costs us our life, and therefore, "the wages of sin is death." We do not always recognize this ending of sin as clearly as two burglars were recently made to realize it. A newspaper article says: "Two safe-blowers opened the vault in the Farmers and Merchants Bank . . . but were driven back by a wave of mustard gas that had been placed in the vault. The men fled empty-handed. A can of gas had been placed in the vault by bank officials in such a position that it was broken open when the door was forced." The wages of that sin, if it had been persisted in, would certainly have been death. But every sin that men can commit gives out waves of deadly poison, which, if persisted in, will eventually destroy our lives.

March 30, 1941

Fifth Sunday in Lent

HOW TO GET RID OF SIN

I John 1:8, 9

Rev. Herbert G. Kline, Shrewsbury, Pa.

Sin has such an awful effect upon us, brings such harmful results, and hurts not only ourselves, but others, and above all our loving Heavenly Father, that we want to get rid of sin and keep free from it. But before we can get rid of sin we must realize that we have sinned. "If we say that we have no sin, we deceive ourselves and the truth is not in us." (I John 1:8) When we honestly examine our lives and conduct in contrast to the perfect life of Jesus and realize that He is our example and standard, we must admit that we have missed the mark and have committed much sin. When we study the Ten

Commandments with Jesus' interpretation and as set forth by Martin Luther, we must acknowledge that we have fallen short. When we think of all the things which we ought to do but fail to do, and all the things we ought not to do but do, we feel a sense of guilt because of our failures. St. Paul wrote, "For all have sinned, and come short of the glory of God." The sooner we come to the understanding that we have sinned and need to get rid of sin, the better it will be for our spiritual lives. Not to know that we are sinners is one of the worst results of sin.

Confession of Sins—To Self

When we become conscious of sin in our own lives, we ought first of all to confess such sin to ourselves and acknowledge it as a sin. So often we push such thoughts aside and hope to forget about them. We look at others and see them doing such things and even worse things, and we say to ourselves that we are not so bad.

In an old-time country school it was the custom occasionally to reward a bright pupil by allowing him to watch and see whether the others were attending to their books. The new teacher was not so sure that it was a good practice, but one of the boys kept coaxing, and finally she consented to let him be "watcher." As he was about to take his place, the teacher placed the chair with the back toward the class. Hanging a mirror on the wall directly in front of the boy, she said: "I shall expect you to watch this boy and see that he is not wasting his time." The place to begin getting rid of sin is in looking at our own lives and examining ourselves.

To Others

All our sins have an ill effect upon the lives of others. Especially when we know that we have harmed or hurt someone else by our sins, do we need to confess such faults to them and seek their forgiveness. Have you ever noticed that when a friendship is broken up by some ugly action, the two parties can never be as close as they were before, so long as the difference between them is not confessed one to the other? Think over your own actions. Is there some nasty word, some misdeed, on your part which is keeping a friendship that had been beautiful from being a close friendship now? If so, go to that friend of former days and confess your part in the separating act. It will not be so easy, but to make such an admission will bring to you the practical results of "How to get rid of sin" better than any other thought upon the subject. The Apostle James commends such confession to us: "Confess your faults one to another, pray one for another, that ye may be healed." (James 5:16)

To God

Above all else, every sin is an offense against God. In order to get rid of sin, it must be confessed to God

as a sin against Him and His forgiveness must be sought. Our Scripture lesson gives us the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The only sins God forgives and forgets are the sins which we honestly confess to Him.

An old sailor, fishing off the end of a pier, was asked, "If anybody fell from this pier into the water, would he be drowned?" With a smile he gave answer, "No, it is not falling into the water that drowns a man." "What, then, is it?" he was asked. "Staying there," was his brief reply. Neither is it falling into sin that condemns a man. It is staying there, refusing to come before God confessing his sin, and getting rid of it.

The Cost of Our Forgiveness

We know that it is not easy for any one of us to forgive another who has done us an injury. If the hurt has been deep, it is even harder truly to forgive. But we seem to think that forgiveness with God is easy. We forget entirely what our forgiveness cost our Heavenly Father. It cost Him the sacrificial death of His only begotten Son. God just does not ignore our sins. He could not. He is just and holy and must react against injustice and unrighteousness. They are an offense to Him. Therefore, He planned the gift of His Son for the redemption of the world. That meant His death. Christ's death on the cross was a death for us, for you and me. Our faith in Him makes that redemption available for each of us. It is for Christ's sake that God the Father can forgive us.

Keeping Rid of Sin

Finally, we should guard against sin and strive to keep ourselves free from all sin. In the Garden of Gethsemane Jesus told Peter, James and John to "watch and pray, that ye enter not into temptation." We, also, must not only "watch," not only "pray," but "watch and pray." Watch the thoughts, the companions, the places, and the things which bring temptation to sin. Pray to God frequently not to be led into temptation and to be delivered from evil. Always live in such a manner that the all-seeing Father may be pleased with our conduct.

Quotations

In an album Guizot wrote: "I have learned in my long life two rules of prudence. The first is to forgive much; the second is never to forget." Under this one day, Thiers wrote: "A little forgetting would not detract from the sincerity of the forgiveness." Then Prince Bismarck added these words: "As for me I have learned to forget much, and ask to be forgiven much."—"Five Thousand Best Modern Illustrations," Rev. G. B. F. Hallock, D.D. (George H. Doran Co.)

SENIOR TOPICS FOR MARCH, 1941

March 2, 1941

First Sunday in Lent

HOW CAN I BE SURE OF GOD?

John 7:17

Rev. Karl Kinard, Columbia, S. C.

You have never seen God; I have never seen God; we have never been able to put our hands upon Him

and say, "Lo! Here He is!" Therefore, how can we be sure of God? This is a question that many thoughtful young people are asking today. First let us say that a conception of God, that is, an idea of God, or a belief in Him, or an assurance of His power and presence, is never obtained by a mathematical formula, nor by a system of logic. Jesus did not argue that God existed.

He took Him for granted. His presence and power were too obvious to need proving. One does not walk out into the noon-day sun and argue and seek to prove that there is a sun in our universe. **It is self-evident.** So the Bible does not seek to prove that there is a God. It opens with the dynamic words, "In the beginning God . . ."

That we be sure of God is essential. It is fundamental, for one does not dedicate one's life to an uncertainty, nor does one pray to an uncertainty, nor does one submit his will to One of whom he is not sure. How important it is, therefore, that we be **sure** of God, that we trust Him, that we have a high conception of Him! Some one has said, "A man is really no bigger than his conception of God." This is certainly true. If our conception of God is low or vague, our lives will be fashioned on a low plane. If our conception of God is high, pure, and beautiful, our lives will be molded after a lofty pattern.

Means

How can I be sure of God? By **seeking** to find Him:

I. In Nature. Have you ever asked yourself, "Who hung the moon up there? Who causes the sun to rise every morning? Who has brought into existence the wonderfully-planned universe with its orderly succession of seasons, springtime and harvest, summer and winter, sun and showers, night and day?" As you have stood upon the shore of a mighty ocean and watched the splashing waves break upon the sand, as you have watched the tide come in for a certain number of hours, then recede for a certain number of hours day after day, did you wonder how this came to be? Did you wonder how these powerful waves were held in check, how they were kept within their bounds? As you gaze at these wonders of nature, you realize that God is the Architect who has designed this universe, the Creator who fashioned this world. We are led to exclaim with the Psalmist, "The heavens declare the glory of God and the firmament showeth His handiwork."

Augustine said in substance, "I asked the earth and all in it, but the reply was, 'Look higher; we are not God.' I asked the sea and all in it, I asked the winds, I asked the sun, moon and stars, and they replied, 'We are not what you desire.' Since you are not God, tell me of Him. The answer came, 'He made us.'"

II. In the Wonder of Life. Greater than the glories of the universe and the beauty of the flowers and trees is the creation of man—the eternal wonder of life itself. There is nothing that has ever been made or created or even conceived of that can compare with the form and fashion of the human body. Have you ever stopped to wonder how the food you eat becomes living tissues, blood cells, bone, muscles and energy? Have you ever looked upon a new-born baby and marvelled at the wonder of life, knowing that it is only God who can breathe into that tiny body the breath of life and cause him to become a living being? The wonder of the breath of life, this alone, inspires us to certainty of belief in God. God put His best gift upon man when He created him in His own image.

How Can I Be Sure of God?

III. By seeking Him in the Voice of Conscience.

The knowledge of right and wrong has been placed in the heart of every one. "That little spark of celestial fire called conscience" is a spark placed within the

human heart by God Himself. If this conscience is not hardened by sin or by willful disobedience, it speaks to us of God and bears His messages to us through this divinely appointed way. There is a childhood story that occurs to me. There was once a young prince to whom was given a wonderful ring which had powers of warning the prince against wrong-doing. When the prince was tempted to do something wrong, the ring would pinch his finger. If he heeded this warning, the ring ceased to pinch. At first the young prince lived well and honorably, heeding the warnings of the ring. But gradually the longing to exert his own will became dominant and even though the ring pinched his finger until the blood came, he refused to do that which was right. Day after day he hardened his heart until finally he became so low and so mean that he could no longer be a man. He was turned into an animal, a very low animal at that. So it is with us—if we heed not the voice of conscience; but if we allow our consciences to be enlightened and guided by God, they guide us into the way of truth and of right living and of happiness.

IV. The chief way by which we can be sure of God is through **His Holy Word**. Only through God's Word can we have a sufficient and saving knowledge of Him. Read the Bible and you find how God reveals Himself. You read of His power, of His wisdom, of His justice, His love, His holiness, and truth. You find out how God dealt with His people in the past and how He promises to deal with us today. You find there His promises which are from everlasting to everlasting.

You find in the Bible a picture of God, lived out in the person and life of His Son, Jesus Christ. The words and life of Jesus tell us more about God than we can find anywhere else. (It would be interesting and profitable for you to make a study, listing each reference, of all the times that Christ spoke directly or indirectly of God. For instance, see Matthew 6:26-30, in which Christ speaks of God's care over us.)

I can be sure of God because Jesus Christ testifies to the existence of a gracious, loving, heavenly Father. That is assurance enough. We need no further assurance, no other guarantee that God is, and that He rewardeth them that diligently **seek** Him.

V. We can also be sure of God through **experience**. I am sure of God because I have experienced His presence in my life, His wisdom enlightening my ignorance, His strength upholding my weakness, His peace in my heart, and His arm of protection about me in times of temptation and danger. In prayer and communion there has come a strong conviction of His reality and presence which are as real to me as the things which I see and touch. In His answer to prayer I mark His presence and feel His power. Such experiences prove to me beyond a doubt that God is.

Not only my own experience, but similar experiences in the lives of others prove to me the certainty of God. The lives of the saints and martyrs of ages past, who were willing to give up life itself rather than be untrue to God, testify to their certainty of His existence. The good people I have known of the present day—parents, Christian ministers, teachers, and missionaries—have pointed me to God and have made me feel positive of Him. Their lives which have borne the imprint of God's will, whose faith never wavered, whose

obedience was implicit, whose daily lives were marked by an unselfishness, a kindness, and a radiance which could not have sprung merely from man—all of these have pointed me to Him, who is not only Creator, not only all-powerful Ruler, but who is also our Heavenly Father—**God!**

These are the means whereby we can be sure of God—by **seeking** Him in Nature, in the Wonder of Life, in the Voice of Conscience, in His Word, and by Experience. What about the method?

Method

The Psalmist stated the method which all of us might well follow, "Be still and know that I am God." In the busy world there is always something to be done. We are constantly on the go, so that we scarcely have time to think about many worthwhile things. The radio with its ever-present jazz band, the newspaper with its allure of the new and the exciting, the motion picture and many other modern inventions tend to crowd out time for quiet thinking about serious subjects.

(a). **Preparation is necessary.** **Heart preparation** is necessary to set our minds upon God. "Be still." It should be a daily habit that we in quietness put aside thoughts of the world and set our minds on God—think of Him; think of all that He has done for us; think of how He must be grieved at the sin in the world. Seek to know His plan for your life. "Be still" and **know** God. Rid the heart of every hindrance and every barrier that would keep Him from speaking to you.

(b) **Knowledge is necessary.** We cannot be sure of something we know nothing about. We need to know more about God. How willing God is for us to know more about Him, if we only take the time and the thought to study His Word! God reveals Himself to us in the Bible. As we read He opens our eyes and our minds to depths of truth that had been unknown to us before. By studying His Word our consciences become enlightened and we have ever an increasing ideal of purity, or righteousness, or godliness. Study the Bible daily, make it a part of your daily food, if you desire to **know** God.

(c) **Obedience is necessary.** Would you know God? Would you be **sure** of Him? Then obey Him. Only by obeying Him can we come to know the depth of His love, the wonder of His providence, and the surety of His never-failing promises. Through obedience we learn to know God as a loving child comes to know a kind father whose word is respected and whose will is revered. I am sure of God. Everything in the beauty and glory of nature, in the wonder of life, in the voice of conscience, and most of all the Bible, all point to God's existence and His power and love. Our experience confirms this and assures us of His ever-abiding presence.

March 9, 1941

Second Sunday in Lent

WHAT DOES GOD EXPECT OF US?

Micah 6:6-8

Rev. Karl Kinard, Columbia, S. C.

As a Christian young person what does God expect of me? As a Luther Leaguer what does God require of me? Following Jesus lays upon us certain requirements; church membership requires something of us.

If we are serious about this business of following the Master, we ask ourselves in all sincerity, "What does God expect of me?"

In Micah's day this question was asked, "What does Jehovah require of you?" In that day Israel was not measuring up to her responsibilities. The rich were oppressing the poor, merchants using dishonest measures—the religion of the people was only in name. When Micah denounced the people of Israel for their sins, they wanted to know what they could do to appease God. Would giving money satisfy the anger of God, or thousands of rams, or thousands of rivers of oil, or even the gift of their first-born child? Of course, Micah told them that this would never do. "He hath showed thee what is good, O man; and what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God?"

Are not these heart-searching words, "Do justly, love mercy and walk humbly with thy God?" These words have been the favorite of several of our presidents, who at their inaugurations, had the Bible open at the place where these words were recorded. No better motto could have been found for their lives than this verse of Scripture. It clearly tells us what God expects of us and it divides itself naturally into three parts.

To Do Justly

That we are to do justly is written in the constitution of our country. The constitution declares that each citizen shall be treated with justice and equity. Does not the Christian seek to go further than just legal justice? Christ said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." As Christian young people we should ask ourselves, "Am I doing justly? Am I rendering to God a part of my time? Or do I want all of my spare time for myself, to use in going on pleasure rides, or to movies, or to some other place of entertainment? (I know that harmless entertainment is good, but I know, too, that I may squander my time and flit away my energy in meaningless pleasure-seeking if I give the majority of my spare time to it.) So I am seeking to be honest with myself as I ask, 'Am I rendering to God a just proportion of my time, doing the things that He wants done, in visiting the sick, in helping a needy family, in teaching a Sunday School class, or in serving on a committee in the League, or in seeking to interest other young people in the church?'"

"Render unto God the things that are God's." Certainly a part of the money that comes into my hands (whether I am working and earn a salary, or have an allowance) belongs to God. It is His already. Am I being just, am I being honest in the use of my money? Or am I using it for my own uses and desires? Then if anything is left (a small coin or two) I give that to God?"

To do justly means not only being just in our use of our blessings, not only in a just accounting of our stewardship, but to do justly has also to do with our being just and honest to our fellowman. Christ gave us the highest conception of justice to our neighbor when He said, "Whatsoever ye would that men should do unto you, do ye also to them." If we are truly Christians and live by that principle, could we practice fraud, or trickery or deceit? Could we gossip about another

person so that his good name is besmirched? Could we by indifference or selfishness withhold from other people the good news of God's love for them and Christ's offer of salvation? **To do justly!** both to God and to man. That leads us to a high conception of the great art of living, does it not? If this principle were practiced by our world today, wouldn't it be a vastly different world? There would not be any oppression, no hatred, no dishonesty, no injustice. Luther Leaguers, we can do something about making this principle a part of the life of our community. We can help change the world, the part of the world in which we live! It is a high calling! A worthy ambition!

To Show Mercy

To justice is added the gracious quality of loving mercy. "Mercy is the true badge of nobility," someone has said. If we possess a spirit of mercy, we will be kind and forgiving even to those who have slipped and fallen, even to those who have harmed us in some way. That is not always easy, but it is Christ-like. It is what God expects of us as Christians. Christ said, "Be ye merciful even as your Father in Heaven is merciful."

Then, too, showing mercy means showing compassion to the unfortunate, as the Good Samaritan showed mercy to the poor man on the Jericho road. Remember the words of Jesus, "Go and do thou likewise"—that is, **show mercy, help the person in need whom you meet on the roadway of life whoever he is, whatever his nationality or his race or his condition. Be merciful!**

Walk With God

Of all the qualifications that God requires of us this is the most important, for if we walk with God, we shall grow to be like Him—we shall possess the other characteristics that He would like for us to possess. You remember that grand old character of the Old Testament who lived so close to God, Enoch? Of him it was written, "Enoch walked with God." What does walking with God mean?

It means, first of all, to love Him. All true fellowship begins in love. You don't really know anyone until you love them, nor do you have any real, sincere interchange of deep thought without love. I don't believe that anyone ever walks with God without loving Him.

Then, too, walking with God means that you and He are in agreement. How can two walk together unless they be agreed? To walk with God and for you to be of one mind certainly must mean that you have come to think as God thinks, for God has surely not come down to man's level. To be in agreement with God, to be of one mind, then, means that you have sought to know His will and have brought your will in submission to His will, or in other words, that your life is being lived in accordance with His plans and His design. Is that not a simple way of saying that you are trying to please Him, that you are living in obedience to Him?

In order to know His will and to live in accordance with His Plan it is necessary to commune with Him in prayer daily and to study His Word. That draws us near to Him and teaches us what the mind of God is like. Can anyone truly walk with God and yet neglect to speak to Him in prayer and to hear Him speak to us through His Word?

What does God expect of us? He expects us to be fair to Him and to our fellowmen; to show love and

mercy to mankind; and to walk humbly with God, that is, living close to God that our lives may be pleasing unto Him.

In other words we are to live, speak, and act as God wants us to, and to treat our fellowman as we would want to be treated! To live such a life is a challenge! It is a worthy ambition! A great goal which is worth, a thousand times worth, the effort that it takes to reach it!

March 16, 1941

Third Sunday in Lent

WHY AND HOW SHOULD WE PRAY?

Luke 11:1-13

Rev. Karl Kinard, Columbia, S. C.

Why do I pray? I pray because prayer brings results. It accomplishes things. It brings about changes within me and in the outside world. Some people may pray because they are afraid not to, or from a sense of duty, or in an indifferent manner simply by force of habit. That can hardly be called true prayer. Thoughtless repeating of prayer-forms is not praying. Prayer is willing lifting up of the soul to God in thanksgiving, in communion, in petition. In prayer we thank God, we petition God for that which we desire, and we commune with Him, both seeking His will and submitting our wills unto Him.

Why Should We Pray?

(a) **Prayer nourishes the soul.** When I pray something happens inside of me just as when I eat, energy is generated, and muscles, bone, and blood cells are formed. Man is not a body. Man is a soul which has for its house a body. That soul needs to be fed regularly, just as the body does. When a person neglects his prayer-life and his Bible study he is putting his soul on starvation diet.

(b) Also, we pray because **prayer gives power.** Prayer not only does something for the soul of the man who prays, but it changes things on the outside. A prayer which you offer may mean that a young man may turn from dishonesty and wickedness to the path of honesty and truth. It may mean that a drunkard will turn from alcohol to God. It may mean that indifferent Leaguers shall become active and faithful. It may mean that a deeper understanding of peace and good will shall be planted in the heart.

Prayer is power. It works. It changes things. It changes the hearts of individuals and nations. It changes the life and policies of men and nations. The oft-quoted words of Tennyson are eternally true, "More things are wrought by prayer than this world dreams of."

(c) Also, we pray because it affords us happy fellowship, the happiest and the noblest there is. Think of the person you love most on earth. Do you not like to be with that person, to talk to him, to exchange ideas, and to receive a thrill of gladness by being in his presence? It is right and good that you should like to be with congenial people. That is another proof that man is not just a body. He is a spirit which longs for comradeship, for fellowship, and for the inspiration that comes from friendly intercourse. To the true Christian prayer is neither a mere habit nor a laborious duty, but a great privilege to have fellowship with the noblest and grandest Friend of man—God, our Heavenly Father.

(d) Also, the Christian prays because, as in other things, he seeks to follow the example of Christ. Jesus felt the need of prayer. It might have been surmised that Jesus, the Son of God, did not need to pray, but such was not the case. It was no uncommon thing for Him to go aside alone for communion with the Heavenly Father. Often it is recorded that He spent the whole night in prayer on a lonely mountainside. Especially before His mighty miracles and in times of great temptation and trial, as in the Garden of Gethsemane, He raised His head and heart in prayer to God.

How Should We Pray?

It is very important to know how to pray. John the Baptist taught his disciples to pray, so the disciples of Jesus made the same request of Him, "Teach us to pray." Jesus answered by giving them that beautiful prayer called "The Lord's Prayer."

There are many erroneous ideas about prayer. Some people think it is sort of cash-and-carry system in which you simply present a check at the window and receive the cash immediately. To such people it does not matter how they have lived or in what spirit they pray. They simply ask for what they want and expect to get it. The result is if they do not receive it, they renounce prayer, saying it is no good, that it does not work, etc. That is as far from Jesus' conception of prayer as the east is from the west. Many prayers which seemingly are not answered are offered in the wrong spirit, or else they are offered in opposition to the will of God. Of course, God does not give us something that would harm us, even though we ask Him repeatedly for it. It is very important, therefore, that we know **how** to pray.

(a) We are to pray in **sincerity**. Long-worded prayers or prayers of beautiful phrases and high-sounding language seem to strike the wall with emptiness and insincerity. Once a certain evangelist was preaching in Boston. His elegant language and eloquent phrasing attracted the ear of the newspaper reporter present in the audience. In the morning paper the next day this was the comment made upon the prayer made by the preacher, "His prayer was the most beautiful ever offered to a Boston audience." Offered to a Boston audience! The question was, "Was it offered to God?" "Words without the heart the Lord will never hear."

(b) We are to pray in **humility**. This is another necessary trait of acceptable prayer. The prayer of the proud Pharisee did not rise very far: "I thank thee that I am not as other men are," etc. The prayer of the humble publican uttered in a far corner of the temple, "Lord, have mercy upon me, a sinner," was prayed in humility and contrition, and it was heard by God. The publican went down to his house justified rather than the Pharisee. It is so easy today for us to forget this noble trait. In a machine age when man's strength and skill are magnified and publicized, humility is neither a very popular nor a very well-known virtue, yet Christ said, "Blessed are the **meek** for they shall inherit the earth."

"Beggars must not be choosers" is the modern slangy way of saying that those who are begging should not demand. Those who are in need must wait upon the goodness of the one from whom they are seeking something. Indeed, all men are needy creatures. When we come to God in prayer it behooves us to be humble

in spirit, knowing that without God's goodness we would all be lost.

(c) Also, we are to pray **persistently**. You remember the parable of Jesus, about the man who had a visitor come late in the night when he had no bread to set before him. The man went to his neighbor's house to get bread, but the neighbor replied, "Don't disturb me at this hour of the night. My children and I are in bed." But the man doesn't go away. He is persistent. He keeps pounding on the door, entreating him for food. Persistent perseverance and undaunted determination made him keep on until he secured the bread for his hungry friend. If a mortal man can be won by persistence to give something that is good and legitimate, how much more shall a kind Heavenly Father be moved by the persistent prayers of his children? Prove the depth of your faith by persistence in your prayer life.

(d) Also, we are to pray in **faith**. Pray, believing that you will receive. We pray to a loving Heavenly Father, not to a hard, driving task master nor to a stern judge. We are to pray in complete faith and assurance that God is able and willing to hear us, and that for Christ's sake will grant our requests. This really means praying in Christ's name which is praying in the spirit in which Christ prayed. That spirit is complete submission to the Father's will; it is the spirit of unselfishness, not just praying for ourselves, nor in our own will—"Not my will but Thine be done." It is praying with trust that God will give us what is best for us.

When we pray thus has not Jesus said, "Ask and ye shall receive that your joy may be full."

(e) Also, **pray regularly**. The body needs food regularly, three times a day, every day. The soul needs to pray regularly. Great men and women of every age have been men and women of prayer—Luther, Calvin, Wesley, Muhlenberg, Kagawa, Stanley Jones, Anna Kugler and others. They knew the power of prayer in their lives. Our youth of today are called upon to strengthen their lives by laying hold upon the anchor of prayer.

March 23, 1941

Fourth Sunday in Lent

HOW A CHRISTIAN "TAKES IT"

II Corinthians 4:8-18

Rev. Karl Kinard, Columbia, S. C.

Carlyle said, "It was always a serious thing to live. The chief question is will you be a hero or a coward?"

Indeed, life is a serious thing! Life ever holds out a challenge to all, to young and to old. It is a challenge to us to live our very best, to make of life "one grand, sweet song" in spite of the odds against us!

Trouble In Every Life

Rosy sunsets, happy friends, vacation outings, gaiety in work and in play, enthusiasm in community undertakings, happy hours about the family hearth—all of these and more are a part of life. But they do not form the whole picture. Often there are somber threads in the pattern of life, deep undertones in the symphony of living. Have you met any of them yet? Sickness, heartaches, disappointments, poverty, misunderstandings, problems and difficulties? That difficulties, trials, and perplexing problems and disappointments come to men

is nothing new for us. If you read a novel and find that everything is lovely and easy, rosy and balmy, with a life void of problems and difficulties, you probably put it aside with a shrug of the shoulders, calling it "fairy tales." It is not true to life, therefore, it will not hold the interest of the reading public.

Difficulties and problems come to us all. The question is **how do we take it?** The test of a bridge is not when sunbeams dance across it, or when light, gentle breezes blow over it, or when tiny children romp across it, but the test comes when mighty trucks laden with heavy burdens rumble over it—**how does the bridge stand?**

So the test of how you live comes not in the halcyon days of merriment, but in the dark hours when heavy burdens rumble across your very soul. How do you stand the test? In what spirit do you meet the difficulties? This is the all-important question.

How Some People Meet Troubles

Some people meet difficulties with fear, fear that robs them of power, fear that dissipates their strength and unfits them for the tasks of daily living. Some people meet problems and trials with anger. They become angry because all is not well, and they begin to blame someone else (or God) for their plight. Other people meet adversity with immediate surrender, giving themselves over to self-pity. They spend the rest of their lives complaining about their fate and pitying themselves for being in such a miserable condition! Needless to say all of these attitudes (fear, anger, self-pity) are destructive and un-Christ-like.

How Will the True Christian Take It?

"Some meet the difficulties of life and, appalled by them, surrender; others meet difficulties with dismay, but knowing that they must fight through, doggedly take up their tasks; still others see that difficulties are a part of the work of a man and greet them with delight."

(a) The Christian meets difficulty with a heart of **faith**. Of course, this means with trust in God whom we love. Faith is a sure and trusty weapon for it bears us up when we cannot see around the corner. Faith moves out on the assumption that God is wiser than I and that "He doeth all things well." The old Scotch fisherwoman had this faith. When told that the fishing boat which carried her sons had sunk and all on board lost, she exclaimed, though her heart was breaking, "Well, what is the depth of the sea but the hollow of God's hand?"

(b) The Christian meets it with his **eyes on Christ**. When burdens are heavy, what a difference it makes which way we face! Do we face the sunshine or the shadows, do we look at our own weakness or at Christ's strength?

One has said, "When you open God's Word, people come walking out from its pages and say, 'Listen, I have a secret which I want to share with you. If you take Christ into your life and put your life in His hands, you can win over everything.' I can do all things through Christ who strengthens me."

The sunflower teaches us a lesson about keeping our eyes on Christ. There are many flowers more beautiful than the homely sunflower, but there is one thing we love about this flower—it always looks straight into the light of the sun. In the morning its bright yellow

blossom is lifted toward the east, as if it is waiting for the sun to warm it and open its petals a bit wider. As the sun slowly wheels up to the noon day, and then on down into the western sky, the sunflower keeps turning and turning until at last the hills shut out the light of day. The sunflower seems to know that there is life, beauty, and glory in the light of the sun.

If we keep our eyes fixed toward Jesus and His perfect life, His power, His strength, and His presence will ever be with us. We shall feel as Worsley and Sir Ernest Shackleton did on their dangerous journey over the frozen waters of the Antarctic: "I had a curious feeling on the march that there was another Person with us." David Livingstone said that it would have been humanly impossible to have borne what he did alone, but "he had the word of a Gentleman who had promised to be with him all the way."

(c) Also, the Christian takes it with **courage**, using any difficulty as a stepping stone to a nobler living and a better service. What did Paul do in the face of a "thorn in the flesh?" He led such a triumphant life, through the grace of God, that he could say at the end of his life, "I have fought a good fight; I have kept the faith; I have finished the course; henceforth there is laid up for me a **crown** of righteousness."

God's strength is sufficient for every one of us whatever our problem or difficulty may be. Whether it is physical weakness, thwarted ambition, vanished hopes, crushed day-dreams or failure, it is possible to meet them in the right spirit and to overcome them, if we only seek God's help and keep our courage.

Frances Ridley Havergal, as frail as a wisp of straw, did not lose herself in self-pity. You know, in spite of her physical weakness she made a great contribution to mankind in her hymn-writing. You realize how nobly she conquered her difficulties, as you sing her lovely hymns, "Lord, Speak To Me That I May Speak," "Saviour, Precious Saviour," "Take My Life and Let It Be." Thus, she became the inspiring guide for tens of thousands of God's children.

Remember, people about you are watching how you react to adversity and to handicaps. How do you take it? As a hero or as a coward? As a Christian or as an un-believer?

If we trust God, if we seek Him to guide us, we can use our difficulties and our handicaps as stepping stones, converting adverse circumstances into our slaves, making them minister to our higher interests, to the welfare of others, and to the glory of God.

*"Under the shadow of thy throne
Thy saints have dwelt secure,
Sufficient is thine arm alone
And our defense is sure."*

March 30, 1941

Passion Sunday

AMERICAN MISSIONS

Acts 1:8

Dr. Arthur M. Knudsen, Chicago, Ill.

We cannot compel anyone to become a Christian. But we are under compulsion to give everyone an adequate opportunity to become a Christian. And that is the missionary task, at home and abroad.

What Is a Home Mission Congregation?

Essentially there is no difference between a home mission congregation and a self-supporting church. They have the same features and activities in their organized congregational life. But a home mission church is usually smaller and younger, and unable as yet to support itself without outside aid. The Church, through the Board of American Missions, assists congregations in two major ways: In supporting the pastor by providing part of his salary, temporarily, and in the erection of a church building through the granting of a loan. Any congregation, therefore, that is receiving aid in support of its pastor or with an unpaid Church Extension loan is a home mission church.

And there are over 700 home mission churches in The United Lutheran Church in America. In fact, one out of every five of the churches in our body is a home mission church. And the majority of the present self-supporting churches were once missions. Perhaps your own church began as a mission. The cause of home missions has, therefore, been a mighty factor in the growth and development of the Church in the home land.

These mission congregations are scattered throughout all parts of the United States and Canada, Alaska and the West Indies. They are found in villages and hamlets, in industrial centers, the southern mountains, the rural areas, and the wide-open stretches of the Far West. They serve people of every tongue and color and race, including the Indians of Montana. Their pastors preach the Gospel in a score of languages besides English, among them the German, Slovak, Finnish, Italian and Jewish. To increase the effectiveness of these mission pastors the Board conducts Summer Training Schools. In a number of ways the Board aims to make the pastor a better qualified worker in the Church.

In all of these undertakings the Board is loyally assisted through the prayerful cooperation and the generous support of the Women's Missionary Society. And more recently the Luther League of America made a liberal contribution to the Southern Mountain work through the erection of the Medical Center. Fields waiting still to be entered are the unchurched of the Icelandic group, the southern negroes, and the Japanese on the West Coast.

The primary work of the Board is the establishment of new congregations, with all that that involves.

How a Mission Is Established

The only justification for a school is pupils. Schools never exist for the sake of the teachers or courses. The only justification for a hospital is sick people. Hospitals do not exist for the doctors and nurses. And the only justification for a church is unsaved souls with an inadequate opportunity to become Christians. There are over 73,000,000 unchurched people in the United States. Fifty-seven per cent of our population is not identified even nominally with the Church. And there are cities in some sections where the percentage of unchurched runs as high as 70%. That indicates something of the vast field to be occupied.

Finding the Field. Fishermen seek the best places for fishing, and fishers of men must be equally wise. At the request of synodical authorities surveys are made of communities where there appears to be need of a church. It may be in a small country town, or it may be in a

large, growing city. A house to house visitation is made and the church connection, preference or detachment of everyone is carefully listed. These findings determine whether the field should be entered and occupied.

Seeking the People. If the survey indicated a need and a field, an experienced pastor is sent into the area to contact all the prospects who were discovered in the canvass, and to ascertain how many are interested in the establishment of a church. It is remarkable how encouraging these responses are. A Sunday School is started. Services are begun. Every unchurched soul is regarded as a prospect for Christ and the Church.

Organizing a Congregation. If the missionary finds the field promising, he begins to enlist prospective members, and when he has secured at least fifty charter members and evidence of financial support from the field, steps are taken to organize a congregation, and get the work on a firm, permanent basis.

Securing a Pastor. By this time the congregation is prepared to call a pastor and to assume a definite share of the responsibility in his support. Arrangements are made for a salary aid grant from the Board to supplement what is paid by the congregation. The Board's assistance is to be only temporary. It is expected that the congregation will assume an increasingly larger share of the salary each year and become self-supporting within ten years.

Providing a Building. What stories missionaries could tell of the types of accommodations that provided the first homes of their mission congregations—homes, halls, theaters, lodge rooms, dance pavilions, school houses, garages, mortuaries. Under such circumstances it is not long until there is pressing need for a permanent church home. First the site must be selected; it must be central, visible, accessible. The location of a church is more important than its building. Plans must be drawn. Funds must be raised. Debts must be kept to a minimum. The Board insists that before it will approve a loan for a new building the total debt shall not be beyond the carrying ability of the congregation. A man on a \$1500.00 salary cannot afford to buy or build a \$25,000.00 house. Neither can a church. The progress of many a mission has been handicapped by heavy interest and principal payments.

Moving Toward Self-Support. Everything is now in order for the vitally important work of making disciples, of producing more Christians and better Christians. For everything else is but a means toward an end, and that end is the purpose for which Christ came, and for which He established the Church, that men, women and children everywhere might be saved.

When you hear the Great Commission quoted, "Go ye into all the world," remember that the world begins where your front yard ends, and that every time you cross the threshold of your home you enter the world into which He sent you to witness for Him.

Is It Worth While?

It would be possible to give data showing the increases of membership and the contributions toward benevolences in these mission congregations, but the real value of home mission work can never be seen in terms of mere statistics. All over our land,—north, south, east and west—souls are being redeemed, and lives are being changed, as a consequence of the min-

istry of home missions. People are being helped to find Christ and to walk in the upward way. And such redeemed souls justify every dollar expended in this phase of Christian service. And others waiting to be redeemed call for the outlay of additional funds and the enlistment of more lives. The Board knows of more than a score of fields that ought to be occupied at once. Only the limitation of men and money, especially money, prevents a wider expansion of the work.

Every person who does not know Christ is a mission field, and every person who does know Christ is or should be a missionary. Let every Luther Leaguer work as if everything depended upon him, and pray as if everything depended upon God.

*Go forward with Jesus the Saviour Divine,
And with Him, not counting the cost,
Proclaim to all men His great purpose and plan,
Of seeking and saving the lost.*

—Thomas P. Potter



YOUNG PEOPLE'S TOPICS

Theme For The Month—"GOD IN OUR LIVES"



First Sunday in Lent HOW CAN WE BE SURE OF GOD?

John 7:17

Mr. John Simmons, Minneapolis, Minnesota

In approaching this subject which has been the basis for all who want intellectual proof of God, we as Christians must be sure not to put the "cart before the horse." Too often men are prone to begin without God and with themselves and then try logically to demonstrate His existence. This will only lead to a blind stop, for man, as a finite creature, is trying by his own reason to comprehend the Infinite. Remember always that God does reveal Himself to man, or man could not know Him.

God Reveals Himself In Nature

As the story goes, Robert Ingersoll, the so-called atheist, was paying a visit to Henry Ward Beecher, one of the great preachers of the last century, when in the course of the conversation Ingersoll noticed a globe of the world over in one corner of the room. Admiringly he walked over to examine it and then very curiously asked, "Who made it?" Beecher, quick to sense in the simplicity of the illustration an opportunity to answer Ingersoll, replied, "Nobody made it; it just happened." Truly a man must make his choice between a materialistic and a spiritual interpretation of the universe.

For those who have faith to believe in God, the world is full of signs of His presence. To the unbeliever, all evidence ends in disproof. And of course, herein lies the difficulty of all who seek certainty about and of God. God is behind the universe and all of its processes. We thus see only God's work, His manifestations, and not God Himself! We, therefore, make certain assumptions concerning His nature and those who don't believe make theirs and one is as satisfactory as the other. By conceding to the doubter that God can be reached by reasoning back of nature to the first cause, you deny that God reveals Himself. The cart is before the horse. We are, therefore, conscious that nature reveals God to us only if God has revealed Himself to us in a more personal nature or manner. Nature is impersonal to men who do not believe in God! To many, nature is imperfect. But all men concede that if God does exist, He must be a personal and a perfect Being.

God Reveals Himself in the Bible

In a day when the whole world has forgotten this Book of Books we need to read it, for certainly God re-

vealed Himself to man in the centuries past, in and through the Bible. The skeptic and the doubter alike may criticize and attempt to undermine the Bible, but the Bible only emerges more triumphant than before. Someone has said, "Read the Bible like any other book and you will find out that it is not like any other book." Read of the doubts of Moses, of Job, of Jeremiah, of Isaiah, of Thomas, of Peter and Paul, and see through it all God revealing Himself to man.

Here, too, naturally, man feels a sense of incompleteness in God's revelation of Himself. Men feel that this revelation is imperfect even after reading and studying His Word for they do not consider it divinely inspired truth, but only a collection of books about a group of people peculiarly religious. Another reason is very obvious. A word can never rise higher than life. The Bible, while it inspires our better selves, deepens our shallow thinking about life's responsibilities, nevertheless, it may leave us uncertain about and of God. To the unbeliever the Bible is not the Word of God, for it does not lead him to faith in God. To the believer the Bible is the Word of God. So we must seek a more complete revelation of God as a basis for our certainty beyond the man-conceived idea that it is a mere collection of books.

God Reveals Himself In Jesus Christ

"The Word become flesh and dwelt among us." In the life, the work, the teaching, and the atonement of Christ the Bible gives us a life vitally real and a central purpose of all the other writings in the Bible. This is the only way an Infinite loving Father could reveal Himself to finite man. He gave His Son as the Saviour of men in order that men might know Him, love Him, follow Him. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." While nature and the Bible as conceived by man, may be partial and impersonal without faith in Jesus Christ as God's Son, yet believing in faith that Jesus Christ is God's Son embodying and fulfilling God's complete and personal revelation of Himself. Christ is the only way, the true way to God. Apply Him as the touchstone, and nature and the Bible do reveal God. Leave Him out or make light of His Divine Life, and nature and the Bible are incomplete and will leave us with many a doubt. Man, by nature, will cling to a person when that person embodies an all-pervasive idea, rather than an

impersonal object or a written word about a person. When a man accepts Jesus Christ as God's Perfect Revelation of Himself the impersonal object becomes personal and the word becomes a vital force in life. Belief in Jesus Christ as an Historical Character is of first importance. But of major importance in being sure of God is a living experience with Jesus Christ. Here it may be noted that in all of the topic heads the idea that God still reveals Himself today in nature, in the Bible, and in Jesus Christ has been maintained. This is essential else we will forget that we must constantly have a living experience of Christ's presence directing our lives. This experience is not attained but obtained from God through the Holy Spirit as He comes to us in the Word, in the Sacraments, in worship, and in everyday life.

Obey God and Be Sure of God

Many people believe that a knowledge of God will lead to obedience to God, and while there is some truth in this idea there is more in the fact that by obeying God we increase our knowledge of Him, and our loyalty toward Him.

"If any man willeth to do my will, he shall know of the teaching." Suppose, for instance, that there are teachings about Jesus Christ or the Lutheran Church that you find difficult to believe. Should you reject them immediately or ask God to enlighten your mind through the Bible and through testing them, in your life? You will never understand your acquaintances or your neighbors until you begin to act sympathetically, kindly, and unselfishly toward them. Doubts are the precursors to truth only if you act and test the idea doubted, thoroughly. Tennyson expresses it thus:

*"Strong Son of God, Immortal Love,
While we have not seen Thy face,
By faith and faith alone embrace,
Believing where we cannot prove."*

March 9, 1941

Second Sunday in Lent

WHAT DOES GOD EXPECT OF US?

Micah 6:6-8

Mr. John Simmons, Minneapolis, Minnesota

While history does not repeat itself in details, nevertheless, it seems that man does not profit by realizing the sins and the mistakes of the preceding generations. As we approach this subject of what God expects of us and use the principles of applied religion as revealed to Micah, as the basis of our discussion, perhaps there will be a tendency to dismiss and to discredit them as meaningless for us because we live in a different kind of a world. Yet further study of Micah reveals that he preached and wrote to a society filled with corruption—the corruption of the rulers, and dishonesty of the merchants, the injustice of slavery and war, the greed of the landowners, and the worldliness of the prophets and the priests. Do these not strike a familiar note to us today? God cannot be appeased by ritualistic forms for He expects of us our all. God's demands and expectations of us cannot be rationalized away or they will lose their vitality. Let us examine the three principles of Micah and search our lives to determine whether on the basis of what God has done for us, we are living up, even in a small way, to His expectations of us?

Do Justice

Much of our so-called Christian living is a sham and a pretense. As we look at our world, filled as it is with the injustice of man's inhumanity to man, we crawl in our shells and protect ourselves with the "Gospel of human rights," forgetting the "Gospel of human duties." Jesus experienced within His life the fact that man is unjust to man. He nevertheless dealt out justice to every man, even to those who crucified Him.

(A) Do justice means more than just talking about it. As young people we need to work to escape from soulless formalism which is the shadow and the curse of applied religion. We need a Christ-like spirit in our dealings with our fellowmen. Do justice between men as persons is the starting point. Often we fail to be honest with people because we consider them to be individuals instead of persons who, with us, have essentially the same desires in life. In our everyday affairs how often we take advantage of our fellowmen because it is expedient. Is it not true that privilege of every sort, environment, mental abilities or wealth, carries with it an obligation to share with our friends and enemies alike? Consider Jesus, who came to establish the kingdom of God. Did He talk abstractly about society, or poverty or injustice? No, indeed! but he did talk about the widow's mite, the unjust steward, the prostitute, the poor beggar, and the thieving Pharisees. He identified Himself with society's victims and from these applied the principles of justice to all men. Social justice begins with personal justice.

(B) Our society needs to be just in the conduct of the relations between men and their work, in their environment, and in their lives as citizens. Here we see more the abuse of man as it graphically portrays itself to us in unemployment (6-10,000,000), sweat-shop wages, (two-thirds of the families of the nation are receiving less than \$1200.00 a year), slums, intimidation in voting, etc. Here we do too much talking and too little purposeful acting. We pass a law and expect that to solve the problem.

Justice on that basis is ineffective because it takes the spirit of justice to make it effective. Consider the teachings of Jesus as recorded in Luke 4:17-22 and then evaluate the justice of our dealings with men in society. We Christians often fall into two errors in applying Christian justice in a non-christian world. One is that we consider Christ's ideal of justice so far beyond any possible achievement that it cannot be a principle of discrimination between certain political plans for giving justice to all classes. This has led us to the place where we refuse to make any decisions at all which, of course, only perpetuates the injustice. The second error is to identify some particular social system with the will of God or to put it on an equal basis with the will of God. Does God excuse any of us from seeing that personal justice becomes social justice merely because the problem is hard to solve? Should we not take the standards of Christ and judge the justice of men or can we claim to have applied our religion or is it meaningless?

(C) To do justice in our international relations seems to be tragically impossible. But as Christians we must live the brotherhood of man and stand against the impure and the untrue twins of the modern world—blood and soil! We must stand against the false patriot-

ism of "my country, right or wrong." We must unlock the locked doors which exist between groups in our own country, white and black, rich and poor. We should be willing to give up our ill-gotten gains, break down our tariff walls, give up the exploitation of the wealth and people of other lands to living peace and justice between nations. We need to preserve the ties of Christian love and brotherhood across boundaries and above boundaries or else no justice will be possible between nations. Has God not a right to expect these from us?

Love Mercy

Perhaps this should have preceded justice because certainly Christian mercy teaches us to be less severe on those who offend our sense of justice. We need to keep uppermost in our minds the fact that Jesus was merciful to those who were unjust to him, even those who crucified Him.

To love mercy also means that we possess a compelling desire to relieve suffering. Most people are willing to relieve the suffering of friends and it, of course, becomes the basis of a stronger friendship, but when we see an opportunity to relieve the suffering of our enemies we are often very neglectful! Yet this is the basis of true mercy. When we think of the suffering created by our modern machine age, by unemployment, poverty, and war, we often shirk our responsibility. Ought we not be merciful to the victims of this war? Should we not supply food and medical supplies to suffering people even though they be our enemies on a political and economic battlefield? Would not Jesus want us to aid those who are in our missions and without funds? We need to keep the perfect mercy of God in Christ constantly before us as a challenge to the best that is in us, short as that will may be. This is God's expectation of us.

Walk Humbly With God

Here is the most difficult virtue for man to practice. We are such proud, selfish persons. We gloat over our accomplishments and men see us instead of Christ. The basis of humility is the recognition of our shortcomings in relation to God, not man. We become proud when we compare ourselves with man and then set up our own standards. When we compare ourselves with Christ, who Himself walked humbly and yet exceeded our best efforts, we will come down from our pedestal to real humility.

Humility is not passive, but active. We do not give in to the proud and haughty but in resisting them we ourselves cannot use the same weapons that we condemn. "For Christ so humbled Himself that He became obedient unto death, even the death of the cross," but in so doing became exalted by God. He lived justice and mercy not to His glory, but to the glory of God. He was lost in the all-absorbing purpose of doing God's will regardless of the cost. Is there not here a principle for us, namely, to be living for Christ, exalting Him in all we do and thus we will become truly humble? We must not stand still, but walk. We must not walk alone, but in partnership with God who in Christ, humbled Himself that He might be exalted.

March 16, 1941

Third Sunday in Lent

WHY AND HOW SHOULD WE PRAY?

Luke 11:1-13

Rev. J. Obert Kempton, Columbia, S. C.

Introduction

"Lord, teach us to pray," was the request the disciples made of Jesus on one occasion. Often they had observed Him at prayer. They had noted his naturalness, simplicity and force as He prayed. No doubt they were a bit timid about praying to God, realizing that He would deal harshly with sinful man. So it was their desire that Jesus teach them how to pray. This request Jesus immediately granted.

Although Jesus is not here on earth, He is just as prompt in granting our request, "Lord, teach us to pray." He directs us by the prayers He used. He teaches us with His prayer instructions why and how to pray.

I. Why We Should Pray

The Need For God's Benefits

Why pray for temporal and spiritual needs? God is good; He understands my wants; I need not ask Him for them. Suggestions are not necessary about my welfare or that of anyone else. He is wise and He will not give me the harmful things which I desire. Since God so thoroughly understands me and my need, why does He not supply these blessings without prayer?

God is love. His love prompts Him to give. He sends the rain upon both the just and the unjust. To be sure, He gives to each of us many blessings without our making a single request for them. Yet, if we do not pray, we do not receive much at that.

Moreover, man needs God's guidance and support as he uses his strength and ability to achieve that which God has given him to do. Man alone can till the soil, promote a new economic order, make discoveries in science, and assist with benevolent work. These accomplishments are astounding. Still, with the blessing of God upon our labors how much more fruitful they might be. On the other hand, one's talent might be small. He might be discouraged. Where do I fit in the pattern of life? Conversation with God would open for him a field of service.

Tribulations and burdens might be heavy; temptations many and persistent. A voice lifted to God in prayer brings a welcomed relief or grace to endure.

Greater than temporal needs are man's spiritual necessities. The soul needs fellowship with God in prayer. Dr. O. Hallesby, in his book, "Prayer," has said: "Prayer is part of the soul's life with God." To neglect communing with God would be to omit an experience vital to our faith. In speaking to God about our spiritual welfare we would confess our sin and seek His forgiveness. In answering a sincere prayer He would forgive, refresh the spirit, and inspire greater love and faith.

So Jesus has commanded that we pray. He knows the abundance and the richness of God's blessings for every inquiring soul.

Gratitude For Blessings

Have you ever paused long enough to enumerate every gift of God to you? If you have attempted this, you know what a task it was to make a complete list of

God's benefits. Even with a partial list you would be impressed with the love of God.

To God we owe gratitude for His mercy. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, in whom is no variableness, neither shadow of turning." (James 1:17) Thinking of the goodness of God should lead us early in our prayer life to give thanks for all our blessings. Before we request other benefits, we should express appreciation for those already received. Our prayer life ought to be centered in gratitude.

II. How We Should Pray

Pray Earnestly

Prayer, to be effectual, should be an earnest utterance from the heart; otherwise God is mocked. Jesus warned against vain repetitions. One should be careful not to repeat any prayer a certain number of times for what he believes special help or merit. Care ought to be taken not to needlessly use the Lord's Prayer until it becomes nothing more than the recitation of mere words.

Often there is a tendency to become careless about prayer habits. We only go through the form of praying. Prayers are shortened. Sometimes they are listlessly and indifferently expressed. If we turn away from our prayers without remembering for what we prayed, we have done nothing more than uttered words. "Cold prayers are the marks of a dead heart."

Earnestness in prayer signifies humility and inadequacy of human ability. It expresses trust in God and love for Him.

Pray In Christ's Name

Jesus directs us to seek the throne of grace through Him. He promises that our prayers uttered in His name will be answered. "Whatsoever ye shall ask the Father in my name, He will give it you." (John 16:23)

To pray in the name of Jesus means we should accept Him as Mediator and Saviour of man. Through Him alone is our only approach to God. Praying in the name of Jesus indicates that we pray in His spirit, "Not my will, but Thine be done." Jesus teaches us to leave our requests before God that He in His infinite wisdom might make wise decisions for us.

Pray in Faith

In faith we should pray. Jesus has promised the faithful, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matthew 7:7,8) The prayer of the believer is always answered by God. The prayer in which faith is absent is not heard.

Prayers are answered in three ways. First, He grants the petition for which we ask. Secondly, He answers the prayer by delaying the request. This He does to test our faith and patience, or because there is a lack of faith and love for God, or because it is not wise to grant the request immediately. Thirdly, God answers prayer by not granting the request which, if answered, would be harmful and for which we asked in ignorance. It might be that He answers the prayer by giving us

strength to bear a burden we have requested to be removed, and so a greater blessing is received as a result.

Read the Following for Additional Information on the Topic

"The Meaning of Prayer"—Harry Emerson Fosdick (Association Press)
"Prayer"—O. Hallesby (Augsburg Publishing House)

March 23, 1941

Fourth Sunday in Lent

HOW A CHRISTIAN "TAKES IT" WITH GOD'S HELP

II Corinthians 4:8-18

Rev. J. Obert Kempson, Columbia, S. C.

Introduction

Life cannot be produced by man, for it is a gift from God to each of us. Science and medicine have contributed their share in lengthening it. Man's work, with God's assistance, is to make life a joy and living a privilege.

The forces of evil and man's own wilfulness tend to disturb the joy of living and often the consequences are disastrous. Also, God permits us to be tempted and to bear burdens. These He wishes us to experience that our faith might become more secure. As we meet these difficulties, our ability to cope with them increases.

Man in his afflictions and trials, often becomes confused. Why do I have to endure this? Is this God's will? Is He punishing me with this sorrow? If He loves me, why doesn't He help me? How can a Christian bear his burdens?

Christian living can be made a greater joy by learning how to bear affliction. Also, we should know that with trust in God, tribulation can become a blessing.

Courage in Tribulation

"Our army is ready. Our wonderful and silent navy, our merchant service and above all the magnificent courage of our young airmen beating off the enemy planes that are constantly in the skies are all playing their part. With God's help we know that the day will come when victory will be ours and the shadow of war shall be no more." These words, written by a woman, typify the courage of her people amid the horrors of war.

To bear difficulties one needs the determination to encounter them with firmness and without fear. Affliction comes; it is no respecter of persons; the heart is made heavy with grief; handicaps hinder activity; the loss is great; failure is keen and comfort is little. Courage indeed is needed to stem such a tide of trouble.

Jesus calls us, a faint-hearted people, to be courageous. Adversity we are going to experience, for our God has made no promise that we would not taste of it. Jesus knew trouble and sorrow, and we are told to take up our cross and follow Him. Be of good cheer; He has overcome the world. He promises His help, so accept your burden in cooperation with Him. Be courageous!

Glory in Tribulation

No one wants sickness, hardships or loss. Yet when these become our lot we should glory in them, as St. Paul has exhorted us. We should, if distresses are ours to bear, boast of them joyfully. These sorrows and adversities are so designed to eventually bring blessings.

Tribulation is a discipline. It serves the purpose of testing. It tempers life and directs growth in strength, hope and courage.

One should take tribulation in the spirit of desiring to learn the lessons that God would teach him through this experience. This was Paul's attitude. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then I am strong." (II Corinthians 12:10) Tribulation develops endurance; endurance develops "ripeness of character; ripeness of character, hope; and that this hope never disappoints, because God's love for us floods our hearts through the Holy Spirit who has been given to us. (Romans 5:4, 5. "New Testament in Modern Speech"—Weymouth.) Therefore, let us rejoice in tribulation.

Faith in Tribulation

When burdens become too heavy there is sometimes the danger that God shorten our earthly stay. This is dangerous, for life is too precious to be thus regarded. Such an attitude manifests a lack of faith. There must needs be a strong faith to bear trials. A religion that does not help us prepare for adversity has not a place in man's life. Christianity develops in us faith which enables us to meet difficult situations. There must be faith for an emergency. Some affliction drags through the years, and faith must sustain both the afflicted and the burdened. An aged lady of little means cared for an invalid sister a long number of years. Her faith in God helped her bear the burden.

One who has forgotten God cannot expect to produce a quick faith when distresses come. God is not to be made a convenience. Man must realize his utter need of God and endeavor to grow in knowledge of Him to obtain the fullness of salvation rather than to want Him only in misfortune.

Still, if we are to live out our days amid trials on this earth as God intends, we need His divine care and strength. Therefore, we should commit ourselves to His keeping.

In casting our care on God we admit that our strength is in Him. It is in our spiritual welfare that God is primarily interested. This is much more important than anything else. It may take affliction to make us strong in faith and love. It does not matter why or how we are tried so long as our trust is in God and our spiritual relationship with Jesus is improved.

God With You In Tribulation

In adversity we are not alone. God promises His presence. "When thou passeth through the waters, I will be with thee." (Isaiah 43:2) "And, lo, I am with you alway, even unto the end of the world." (Matthew 28:20) "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." (Psalm 23:4) Our gracious God will lead us through our difficulties. He will not leave us to bear physical afflictions and spiritual torments alone. He is wise, merciful and understanding.

*"He leadeth me: O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."*

God promises more than His presence in time of tribulation. He would assure each of His love. Regardless of the affliction there is beneath it the love of God. So great is His love that it will enable us to endure.

God does not prevent tribulations because in them there are blessings which He, in His love, feels we must possess. These blessings make life a joy and living a privilege.

For Additional Information on Topic Read:

"In the Cloudy and Dark Day"—G. H. Knight (Augustana Book Concern)
"Under His Wings"—O. Hallesby (Augsburg Publishing House)
"For Times of Crisis"—I. T. Jones (Westminster Press)

March 30, 1941

Passion Sunday

AMERICAN MISSIONS

Acts 1:8

Rev. T. H. Ressler, Rockville Center, L. I., N. Y.

American Missions, or Home Missions, as it is sometimes called, is the carrying out of the Great Commission (Matthew 28:18-20, "Go ye and make disciples, etc.") in our own land. It is one phase of the program which our Church has formulated for fulfilling Christ's purpose, the evangelization of all people. The Board of American Missions is a part of the organization of our great Church.

The Organization

The Board of American Missions was constituted by the United Lutheran Church in convention in Washington, D. C., in 1926, out of five boards all doing various phases of Home Mission work. The headquarters of the board are at 39 East 35th Street, New York City, on the third floor of the United Lutheran Church House. The Office of the Treasurer, of Church Extension and of the Division of Survey and Research, is at 1228 Spruce Street, Philadelphia, Penna. The Division of English Missions is at 860 North Wabash Ave., Chicago, Ill. The staff consists of an Executive Secretary, Assistant Executive Secretary, Secretary of Church Extension and Finance, Secretary of Linguistic Interests, and Divisional Secretary of English Missions.

The Work

The types of work have been described by the Board as: (1) Planting the Faith, to which 75% of the Board's resources are assigned; (2) Preserving the Faith, to which 15% is given; (3) Propagating the Faith, which receives 10%.

The work of the Board is so extensive and many-sided, that it is impossible to deal with it in one topic. This topic will deal mostly with Planting the Faith, with just a summary on Preserving and Propagating the Faith.

Preserving the Faith includes work among "those of the household of faith" where there is no hope of a self-sustaining work. Rural Missions and the Southern Mountain Missions are examples of this type. If economic conditions do not change, the Board will have to support this work for an indefinite period of time. The West Indies work, which includes the Virgin Islands and Puerto Rico, belongs in this group. These people became Lutherans three hundred years ago, under the Danes, and it is our task to preserve the faith. In this group also are included our German, Slovak, Wendish,

Madgar and our Finnish Missions. The gospel must be preached to these people in their mother tongue until the transfer to English is made in the second or the third generation.

Propagating the Faith is that special effort made to bring the gospel to the non-evangelical people whom race and color and inaccessible location make it difficult or impossible to reach through established congregations. Under this heading might be placed the Indian Mission at Rocky Boy Reservation, Montana, the Spanish Mission in New York, the Italian work being done chiefly in Philadelphia and Erie, and Jewish Missions.

Planting the Faith—Ecclesia Plantanda

Planting the faith is, of course, the chief task of the Board. It is fundamental to the fulfillment of the Great Commission. For, without a strong Church made up of many strong congregations there will be no foreign missions, no social missions, few colleges, hospitals and other institutions of mercy. Without the aid and the nurturing care of the larger Church through its representative, the Home Mission Board, during those early critical years, many a congregation would remain weak and feeble all its life. Perhaps some statistics would be a help in seeing the picture. (Taken from the 1938 minutes of the U. L. C. A.)

1. About three-fourths of all congregations of the U. L. C. A. have had Mission Aid.
2. An average of four hundred missions are aided with Pastor's Salary every year.
3. Adding to these the congregations having Church Extension loans and receiving interest grants the total is almost six hundred.
4. The membership of the Mission congregations is 64,806.
5. The Sunday School enrollment is 46,259.
6. The Board appropriations for salaries is \$258,788 annually.
7. The property valuation is \$6,821,985.
8. The indebtedness is \$2,931,009.
9. The Missions contributed for local expenses, \$810,756 (1937).
10. The Missions gave for benevolence, \$89,948 (1937).

Church Extension

By church extension we mean the process of lending funds to assist needy Mission Churches to finance the construction of church edifices. These loans are repaid and in turn loaned to other churches. This fund amounts to almost two million dollars and is constantly at work. The money is loaned on second mortgages for a period of five years without interest, after that time a nominal rate of interest is charged. The average loan is between four and five thousand dollars. When you figure at a rate of 5%, for interest that is not charged to a congregation, the congregation is being given a donation of from \$1,200 to \$2,000, depending upon the time the loan is repaid. The extension funds are obtained from legacies and special gifts. No apportionment money is applied here. It is a splendid thing for Lutherans to remember the causes and institutions of the Church in their wills.

Steps in Organizing a Mission

1. Several faithful Lutherans have moved into a new community and find no church of their faith within a reasonable distance. "The Community Church" has no creed or connection and is unable to minister to a Lutheran satisfactorily. A request is made to the proper authorities for a Lutheran church.

2. The Division of Research and Survey sends canvassers into the community to make a house-to-house canvass to determine the church affiliations of every person in the community. These canvassers are usually Theological Students doing the work during their summer vacation. The survey reveals a large nucleus of Lutherans and many unchurched Protestants.

3. A Board Missionary, whose support is paid entirely by the Board, is sent into the community to visit the prospects to see if there are enough interested in beginning and supporting a church. The signatures of fifty such persons are secured.

4. Preaching services are begun; first in a private home, then in a vacant store-room to accommodate the growing congregation. Perhaps a hall is secured or a lodge room or even the fire house. The Sunday School is begun as leadership becomes available.

5. As soon as possible a prominently-situated plot of ground is purchased with money that has been subscribed by members and a small loan from a special mission fund. In the meantime, the congregation has become incorporated and has chosen a name.

6. These years in a hall or store are critical years. If the extension fund were large enough, the first unit of a church would be built at once. Temporary existence in a store or hall is not conducive toward attracting the best people into positions of leadership. Nevertheless if development is normal, a building fund is raised, part of the missionaries' support is assumed, and after three to five years the congregation is ready to undertake the building of their church. Plans are adopted with the approval of the Committee on Church Architecture of the United Lutheran Church in America, and a contract for \$16,500 is let. Then a first mortgage of \$6,500 is secured from a local bank. From a financial campaign the congregation may secure \$4,000 cash and \$3,500 in outstanding pledges. The Church Extension Fund then makes available \$4,500 on a second mortgage, and the contractor takes notes for \$1,500 which will be retired by monthly payments on the pledges. The total congregational debt is \$12,500 which is about \$70 per member on the membership of about 175.

7. The debt, exclusive of the first mortgage, is amortized on a monthly basis and in ten years it is paid. In the meantime the congregation has grown more rapidly, thanks to the new building, and beginning the eleventh year the congregation assumes the full support of its pastor. Another strong congregation takes its place and assumes its responsibility in "The whole program of the whole Church."

This is the story if the development is normal. However, there are many churches which are not so fortunate, and after ten or fifteen years they are still without a church home or they have had one and lost it. The Church needs a strengthening of the front line—the Home Mission line—that the whole Church may be stronger to carry out the Great Commission.

NEWS

SOUTHERN CALIFORNIA

The February quarterly rally of the district was held at St. Paul's Church, Los Angeles, Rev. F. Smith, pastor, on Sunday, February 23rd. The host League is one of the very active Leagues of the District, and is the League from which Mr. Bill Haar, District President, comes. This League can be counted on to have a leading basketball and baseball team in the District sport's program. The next meeting of the District will be the Annual Convention to be held in May at our Church in Alhambra.

Christmas Party and Card Sale

A Christmas Party was held as part of the December executive meeting. Reports on the Christmas Card sale showed a profit to the District amounting to over \$10.00. This is set aside for Missionary purpose.

Interest Shown in Missionary Program

More interest is being shown in the Liberia Project and it is hoped that Southern California will complete its quota prior to the District annual convention.

Missionary Zeal Evidenced

The United States Census figures reveal an increase in the California population of over one million since 1930. At least 50% of that gain is here in Southern California. This fact is a real challenge to our missionary zeal here in Southern California.

—HOWARD L. LOGAN

MISSISSIPPI

A constantly pouring rain, over 350 miles to drive with about 50 miles being slick, muddy roads, can't stop our President, Charles Rumfelt, when he plans to have an executive committee meeting. On Sunday, December 15, he picked us up from place to place and we arrived at our destination only about an hour late.

Upon our arrival at Betheden Church, the Leaguers were waiting for us, directed us to the Morgan home. After the cordial welcome, warmth from the large stone chimney bedecked with holly and red candles, and the delicious chicken dinner, we were very glad that we had come.

Then down to business. We outlined our work for the remainder of the year, discussing budget which includes national and state dues, missionary and local objectives, sustaining membership dues (we're 100% now), "Challenger" expenses and miscellaneous expenditures. The purchase of books on the new reading course was discussed. A revision was made in the state contest which includes: new members, daily Bible reading, church attendance, reading approved books, reporting on books, life service work.

The Executive Committee approved the plan of having the Luther League of Mississippi meet with Synod, the Women's Missionary Society and Summer Training School for a week during the summer at one of the state parks.

Although some of us did not return home until after one o'clock, we felt that we had had a very worthwhile meeting.

—MARY SHANKS, Recording Secretary

NEW YORK

Greetings to Leaguers everywhere from the Leaguers of the Empire State. About the only thing keeping us warm these cold, winter days is the thought of the warm welcome we Luther Leaguers will receive at Kitchener-Waterloo in that warm month of July and the very warm invitation all of us are extending all of you to help make New York State Leaguers your hosts in 1943 for the 24th Biennial Luther League of America Convention.

In keeping with the season, our Districts are now planning Winter Rallies and winter social events before their Lenten preparation, so while we're awaiting their various dispatches for future release, let's glance at our Fifth Annual Unity Dinner report.

Over 1,000 Leaguers Attend Unity Dinner

For the fifth successive time, but for the first time having each District active and each with its own respective Dinner, New York State Luther Leaguers met on the evening of November 26th to express their unanimity of thought and action as Young People of our Lutheran Church.

The Fifth Annual Unity Dinner Chairman, Roy Krautwurst, of Rochester, reported a combined attendance of 1,146, an increase of

20% over 1939's Dinner, and in spite of generally stormy winter conditions prevailing throughout the entire state. Thus, in two years a 45% increase in attendance has been evidenced.

The Unity Dinner theme was, "Out of Night's Darkness," and was discussed in three parts: "A Dark Night: Our Materialistic World of Today," "A Starry Night: The Church Advances Over Materialism," and "A Cloudless Day: Christ, the Son of Righteousness."

As suggested by the Chairman, the program included dinner and songs, greetings from the State President and from other Districts, the discussion of the three parts of the theme, a social hour and the closing Candlelight Fellowship Circle. All Districts closely followed the program and gave it and the Chairman credit for the impressive success.

Eastern District, as is its custom, held a Unity Rally, omitting the Dinner Hour, and enjoyed an attendance of 185. A one-act play by Intermediates and the Social Hour led by Mr. Lynch of Troy, featured the gathering.

Brooklyn District, for the first time, held its own Unity Dinner and 165 were present at Good Shepherd. In attendance were: Donald Bautz, State President, and Mrs. Charles L. Davis, of the Luther League of America; Chas. Peterman, Grace; Thomas Kennedy, Good Shepherd. Intermediate Dorothy Nyberg, from St. Jacobi, presented the topics in a well-balanced and inspirational manner.

Genesee Valley District boasted a 155 attendance on a stormy winter's night, an increase of 20 over last year, with 51 from the host Church, Resurrection of Irondequoit; incidentally, the Church of the State Chairman with whose presence the District was honored. The feature of the evening was the discussion of the theme's three phases by James Habecker of St. Paul's, Pittsford; Carol Hoehn, Reformation, Rochester; and Rev. Robert Stackel, St. Paul's, Dansville. Franklin Miller was Chairman.

Mohawk Valley District held its Dinner at St. Paul's Church, Utica, with an attendance of 101, representing 7 out of 10 churches. The discussion of the topic was informative and inspirational and a minstrel was enjoyed as the social hour.

Rhinebeck District entertained 100 weather-hampered Luther Leaguers at Atonement Church, Saugerties, on a severe winter night. Miss Florence Gippert was Chairman of an interesting, inspirational and entertaining program.

Syracuse District, due to adverse weather conditions, conducted a Dinner with 90 in attendance at Zion, Syracuse. Harold Miller, Irving Schram and Jack Collins presented the topic's three phases, highlighting a successful Unity Dinner.

Long Island District, for the first time gathered alone, attracted 90 Leaguers to the Hotel Franklin, Jamaica, L. I. The speakers were Portia Lane, Holy Trinity, Bellerose; Walter Meincke, former Long Island District President, and Fred Boose (State Intermediate President) of the Church of the Resurrection, St. Albans, L. I. The speeches were enlightening and well-balanced.

Schohanna District, our newest District, gathered 65 Leaguers at St. Paul's Church, Richmondville. Talks were given by Kathryn Ehrcke, Central Bridge; Edward Eldredge, Cobleskill; and Robert Baldwin, Middleburg.

New York City District with an attendance of 64, felt that this successful Dinner did much toward establishing better fellowship amongst its own Leaguers. Inspiring discussions were given by Kenneth Ebert, Anna Tonneson and Charles Buckingham. The Dinner Chairman was Louise Martinsen.

Western District also reports a weather-diminished attendance of 60. The Dinner directed by Warren Keipper, was highlighted by a skit, "Leading the Leaguers to Light," directed by District Life Service Secretary, Hubert Henrich.

Westchester District reports a successful Unity Dinner, spiritually and socially, with an attendance of 38. Mrs. Emil Trenck, Wilbur L. R. Meyer and Miss Dorothy Bornhold, discussed the topic in an interesting and inspirational manner.

Tri-County District conducted a Unity Dinner, which because of the weather was curtailed in program and in attendance, 35 being in attendance at Christ Church, Ellenville. Violet Tyyska and Mrs. Edna Lewis presented the topic which was much enjoyed by those in attendance.

Thus we finish our tour of our 12 Districts. New York State Leaguers are proud of their Unity Dinner, more so because of the fact that attendance is increasing every year. Their success leads them to say, "Why not a National Unity Dinner" with every Luther Leaguer in America united at similar gatherings and spiritually together, making it known to all on this one evening. Surely, this is worth thinking about.

As we thus leave you this month, we are brought one month closer to our next National Convention. So, don't forget,—ACNY; AFTER CANADA, NEW YORK—ROCHESTER!

—CLARENCE L. NEUN, Publicity Secretary
Luther League of New York State

FINANCIAL REPORTS

We extend to all State and Synodical Leagues our deep appreciation and heartfelt thanks for the financial support given us during the year 1940. Twenty-five State or Synodical Leagues met their quota of dues in full for the year. The report published below shows only those who have not completed their 1940 dues quota.

Let us strive to make 1941 a 100% year!

1940 DUES

League	Senior		Intermediate	
	Billed	Paid	Billed	Paid
Mississippi	\$20.00	\$15.75		
New York	421.75	421.75	291.25	145.62
Pennsylvania:				
Central Pennsylvania ..	646.50	377.16	228.50	133.35
Ministerium	1,312.00	1,168.58	269.75	269.75
Pittsburgh	397.25	264.88	87.75	58.56
Texas	108.00	43.24	18.50	1.30

1941 DUES REPORT

January 30, 1941

League	Billed		Paid
Northern California	\$34.00		
Southern California	92.00		
Columbia District	34.00		
Connecticut	98.00		
Florida	54.75		
Georgia-Alabama	117.50		
Illinois	297.50		
Indiana	143.75		
Iowa	189.25		
Kansas	143.50		
Kentucky-Tennessee	49.25		
Maryland	360.50	\$69.00	
Michigan	93.50		
Midwest	100.00		
Minnesota	155.50		
Mississippi	16.25		
Nebraska	112.50		
New Jersey	141.75		
New York	718.75		
North Carolina	884.75		
Ohio	372.00		
Pacific Northwest	48.50		
Pennsylvania:			
Central Pennsylvania	875.00		
Ministerium	1,560.00		
Pittsburgh	449.75		
Rocky Mountain	40.00		
South Carolina	467.75		
Texas	85.50		
Virginia	453.25		
West Virginia	65.50	20.75	
Wisconsin	78.50		
	\$8,332.25	\$89.75	

AFRICA PROJECT

January 30, 1941

League	Quota	Senior	Inter.
Northern California	\$50.00	\$25.00	
Southern California	150.00	130.40	
Columbia District	65.00		
Connecticut	100.00	48.95	
Florida	50.00	19.50	\$2.50
Georgia-Alabama	130.00	75.00	
3-Illinois	330.00	353.50	9.00
Indiana	175.00	140.00	10.00
5-Iowa	125.00	156.76	
6-Kansas	140.00	142.25	
8-Kentucky	70.00	81.05	
Maryland	520.00	448.39	50.55
Michigan	125.00	98.93	3.00
Midwest	135.00	60.64	
Minnesota	115.00	63.29	
Mississippi	30.00	12.50	
7-Nebraska	100.00	100.00	
1-New Jersey	195.00	203.01	30.43
New York	720.00	484.52	80.00
North Carolina	1,100.00	348.10	51.90
Ohio	555.00	348.75	
Pacific Northwest	90.00	62.78	8.00
Pennsylvania:			
Central Pennsylvania	1,065.00	716.47	71.05
Ministerium	2,150.00	938.16	81.01
Pittsburgh	655.00	160.84	
Rocky Mountain	40.00		
South Carolina	640.00	274.26	45.74
Texas	180.00	80.81	5.00
Virginia	505.00	17.05	1.67
4-West Virginia	55.00	46.00	9.00
2-Wisconsin	80.00	173.61	7.00
Intermediate Rally-Long Beach			
Canada		114.39	
Miscellaneous		12.83	
Manitoba		30.00	
Nebraska-Midwest-Special Off'g		13.71	
	\$10,440.00	\$5,989.45	\$465.85

SUSTAINING MEMBERSHIP REPORT

January 1 to January 31, 1941

League	Quota	Total Paid	Sust.	Cont.	Alumni Gift Mem'l
Northern California..	\$20.00				
Southern California..	45.00	\$34.00		\$34.00	
Columbia District ..	20.00				
Connecticut	50.00				
Florida	25.00				
Georgia-Alabama	55.00	17.00	\$5.00	2.00	\$10.00
Illinois	45.00	2.00		2.00	
Indiana	70.00				
Iowa	90.00	2.00		2.00	
Kansas	70.00	6.00	5.00	1.00	
Kentucky-Tennessee ..	25.00				
Maryland	175.00	11.00	10.00	1.00	
Michigan	45.00	5.00			5.00
Midwest	50.00				
Minnesota	75.00				
Mississippi	10.00				
Nebraska	55.00	3.10		3.10	
New Jersey	70.00	7.00		7.00	
New York	345.00	42.00	25.00	2.00	15.00
North Carolina	425.00	1.00		1.00	
Ohio	190.00	5.00	5.00		
Pacific Northwest ..	25.00				
Pennsylvania:					
Central Penna.	420.00	61.50	5.00	56.50	
Ministerium	750.00	30.00	10.00	10.00	10.00
Pittsburgh	215.00	5.00	5.00		
Rocky Mountain	20.00	5.00		5.00	
South Carolina	225.00	7.00	5.00	2.00	
Texas	45.00				
Virginia	225.00				
West Virginia	30.00	1.00		1.00	
Wisconsin	40.00				
Canada		3.00		3.00	
Executive Committee ..		5.00			5.00
Special		77.75	57.75	5.00	15.00
		\$330.35	\$132.75	\$137.60	\$60.00

Virginia and Illinois were the 11th and 12th Synodical Leagues respectively to pay their 1940 Sustaining Membership Fund quota in full. Many thanks!

SUSTAINING MEMBERSHIP FUND REPORT

January, 1941

NORTHERN CALIFORNIA

SOUTHERN CALIFORNIA, total 34

Rev. W. H. Derr
 Rev. J. E. Hoick, D.D.
 Rev. W. C. Miller
 Rev. W. F. Poat
 Rev. D. J. Snyder, D.D.
 Rev. H. A. Anspach, D.D.
 Rev. J. George Dorn, D.D.
 Rev. H. I. Kohler
 Rev. D. E. Wright
 Rev. J. P. Beasom, Jr.
 Rev. C. B. Holand
 Rev. E. N. Spier
 Rev. G. L. Hudson
 Rev. E. T. May
 Rev. H. Paul Romeis
 Rev. G. Herbert Hillerman
 Rev. F. J. Weertz, D.D.
 Rev. F. P. Smith
 Rev. F. A. Swanson
 Rev. H. R. Allen
 Rev. G. H. Hillerman, D.D.
 Rev. H. J. Weaver, D.D.
 Robert Ray Inslee
 Mrs. Ruth Inslee
 Baby Regina Ruth Inslee
 Frank McKelvey
 Edward Egge
 Helen Ralston
 Wm. Martin Mann, Jr.
 Mrs. C. A. L. Anderson
 Howard L. Logan
 Mrs. Howard L. Logan
 William Haar
 William Elliott

COLUMBIA DISTRICT

CONNECTICUT

FLORIDA

GEORGIA-ALABAMA, total 4

William H. Gartelmann, Sr., Memorialized by
Mildred Gartelmann, Savannah
Holy Trinity Luther League, Springfield
Rev. C. E. Seastrunk
O. G. Dasher

ILLINOIS, total 2

Ruth Greve
Roland Kemp Riechmann

INDIANA**IOWA, total 2**

Marian Andreason
Nola Berger

KANSAS, total 2

Rev. Frederick H. Bloch
Rev. A. J. Beil

KENTUCKY-TENNESSEE**MARYLAND, total 4**

Dr. and Mrs. M. Edwin Thomas
Selma A. Trede
Gladys A. Broeker

MICHIGAN, total 1

Rev. M. J. Bieber, D.D.

MIDWEST**MINNESOTA****MISSISSIPPI****NEBRASKA, total 1**

Edwin C. Berger

NEW JERSEY, total 7

Anna Sophs
Gloria Luckerbach
Anna J. Schaediger
Ruth Otterbein Schaediger
Alvin Schaediger
William F. Schaediger
Mrs. William F. Schaediger

NEW YORK, total 8

St. John's Intermediate Luther League, Brooklyn
Leanora Scheu
Sister Madaline L. Schaefer
Irene Schaefer
J. Dorothy Borgstede
Sister Dorothy Goff, by Syracuse District Luther League
Willis J. Forsyth
St. Paul's Luther League, Red Hook

NORTH CAROLINA, total 1

Irene Sox

OHIO, total 1

Marian Shach

PACIFIC NORTHWEST**PENNSYLVANIA****Central Pennsylvania, total 57**

George Wethman
Marion J. Bentz
Albert H. Redles
Mrs. Albert Redles
G. W. W. Geasey
O. Roy Frankenfield, Jr.
Charles Peberdy, Jr.
A. R. Knoos
Mrs. A. R. Knoos
Miss A. Constance Strandwitz
Karl Trupp
Mrs. Karl Trupp
Edward C. Heid
Mrs. Edward C. Heid
Wm. H. Patrick, Jr.
Mrs. "Meedie" Doyle
Miss Grace Doyle
Elmer M. Buckley
Mrs. Elmer M. Buckley
Elizabeth Patrick
F. Rebecca Patrick
Mrs. Wm. H. Patrick, Sr.
Mrs. Annie Clay
Mrs. Mary Bitner
Sister Anna Melville
Sister Zedena Ross
Sister Elaine Dunlap
Sister Helene Kuechler
Sister Georgia Bushman
Elizabeth Armstrong
Robert Ireland
Margaret Schonberger
Alma Hasenfus
George Morton
Harry Lanshaw

Peggy Obermiller

Anne Obermiller

Carol Obermiller

W. H. Dunwoody Zook

Trinity Senior Luther League, Johnstown

Genevieve Smith

John George Kurzenknabe

Mrs. J. G. Kurzenknabe

John George Kurzenknabe, Jr.

Doris Jean Kurzenknabe

Susan Kurzenknabe

R. John Richardson

Mrs. Katherine Ottobre

Rev. R. J. Wolf

Malcolm A. Buckley

Paul M. Kinports

Rev. Russel Olson

Miss Doris George

Miss Mary Trent

Mrs. H. C. Michael

Rev. H. C. Michael

Mrs. Arthur Z. Smythe

Ministerium, total 14

Ruth Joram

Esther Bachofer

Mrs. Grace St. John

Rev. Harvey T. Sell, by St. John's Luther League, Micleys

Howard Turkheimer

Mrs. Elizabeth Turkheimer

Earl Schreffler

Mary M. Cromis

Mary L. Taby

Mrs. Anna Schreck

Anna Schlegel

St. John's Luther League, St. John's

Marian Hagenbuch, by St. John's Luther League, Nazareth

Evangelical Luther League, Washingtonville

Pittsburgh, total 1

Ruth E. Beyer

ROCKY MOUNTAIN, total 2

Rev. Elmer W. Harner

Rev. Leeland C. Soker

SOUTH CAROLINA, total 3

Rev. J. O. Kempson

Mrs. J. O. Kempson

St. David's Luther League, Lexington

TEXAS**VIRGINIA****WEST VIRGINIA, total 1**

Norma Gantz

WISCONSIN**CANADA, total 3**

John H. Lauman

Mrs. John H. Lauman

Mary Ann Susan Lauman

In Memoriam



God called our loved
ones, but we lose
not wholly,
What He has given;
They live on earth
in thought and deed,
as truly
As in His Heaven

—Whittier

Memorialized in Sustaining Membership Fund

William H. Gartelmann, Sr.
Memorialized by Mildred Gartelmann, Savannah, Georgia



Lutheranism Marches On

The month of March brings with it at least one historic date of Lutheran history in America. March 12, 1734, found a band of approximately two hundred exiles from Salzburg, Germany, landing upon the banks of the Savannah River, at Savannah, Georgia. The decree of their expulsion from their homeland had been issued on Reformation Day, October 31, 1731. Marching through Germany and Holland, and after the usual stormy voyage across the ocean, they finally found a haven of rest and peace.

*"I am a wretched exile here—
Thus must my name be given—
From native land and all that's dear
For God's Word, I am driven—!"*

*"Thy will, O God! be done! May I
Still cheerfully obey Thee!
And may Thy arm of power and love
Encompass still, and stay me!"*

This exile song had been their comfort and strength as they marched along from their old home to their new.

From many other countries of the Old World exiles came for religious freedom, settling in Delaware, Pennsylvania and other sections of the United States.

With thankfulness and appreciation that we live in a land of liberty and freedom to worship God after the dictates of our own hearts, I will send a gift to The Luther League of America in order that through the youth program of our Church, Lutheranism may march onward to greater deeds of heroism for Christ and His Kingdom.

Sustaining, Alumni, Gift and Memorial Memberships, \$5.00 each and Contributing Memberships, \$1.00.

MILDRED GARTELMANN

Chairman, Sustaining Membership Committee

PRESERVING THE INNER LIFE

G. M. HUNTER

*Lent is a very appropriate time to deepen
one's devotional life*

VILLAGES in England had "commons," open, unfenced acres where the public could walk. Near them were the "preserves"—fenced, guarded acreage, to be entered only by the Lord of the Manor. Every worth-while life has its "commons," the wide-open public side. It has also its sacred "preserves," the place which only God enters.

Our modern life is rich and complex. Telephones, radios, movies, automobiles—indeed, everything in it conspires to break into our privacy. Our every-day life is becoming public. We have community chests, community music, community playgrounds, community Christmas trees. The "commons" are encroaching more and more upon the "preserves," hence the need of protecting the inner life.

The real danger to religious people is that church work, service to the community, crowds out the very best thing in life, which is prayer. The good things become the enemies of the best.

Public worship is assumed in the New Testament. The messages of the New Testament are to churches. Without churches and the habit of church-going one can hardly think of any vital religious life. The first requisite for the maintenance of a devotional spirit is the habit of going to church.

The Bible is God's message to seeking souls. There are dozens of fine, helpful books on how to study it. But the best way for the average person is to teach a Sunday School class: In a few years the whole Bible is explored and it becomes to the one trying to impart its truths, very bread and water to the soul.

Prayer can take many forms. It can be public. It can be ritualistic, out of a book; ejaculatory; a long, agonizing process, like John Knox's experience. The simple habit of "saying prayers" is a fence of the inner life, keeping at bay the common things. Intercessory prayer is a working force in Christian work. Moreover, it deepens the soul, and widens the energies.

General Gordon laid a handkerchief before his tent door when he prayed. No one entered until it was removed. It was his fence, keeping back the camp life.

A harassed, hard-working woman, living in a narrow flat with a houseful of children and little privacy, once a day sat down and put her apron over her head. It was her veil behind which she was still, and prayed for grace and beauty, among the kitchen smells.

Too much emphasis cannot be put on habits. When the mind is free from work and care it should turn to God. That practice can be cultivated until it becomes habit. Three-fourths of a devotional life is the habit of looking to God in Christ Jesus.

Starting any religious practice is comparatively easy. But the busy, common life invades the inner preserves of life. Spirits lag, habits get broken. Cultivation of the devotional life stops. What then? Begin again. A deeply religious life is a series of new beginnings. When the fences between the "commons" and the "preserves" are broken down, repair them, and start all over again.

—Exchange

YOU AND YOUR CHURCH

(Continued from Page 5)

E. Other Types of Service to be Rendered the Refugee Family which is already in Your Community

1. If you have a district representative of the Lutheran Refugee Service, or a branch of the American Committee for Christian Refugees, or representatives of the Friends' refugee service, in your community, secure from them the names of all Lutheran refugees on their lists.
2. As early as possible invite them to your church and make them welcome.
3. Provide hospitality, counsel, and service, so that they may know there are many good Lutheran friends who want to help them in their problems and difficulties.

F. Other Activities for the Committee in Behalf of Refugees

1. Secure affidavits. Every refugee coming to the United States must be guaranteed not to become a public charge for a period of five years; that is, until he becomes a citizen. More than 260 of our people who are known to us are waiting in Europe, where their situation is frequently desperate, until guarantees can be secured for them. These are competent persons, possessing skills America needs, and eager to work. Here is a challenge to our people of good financial standing—sign an affidavit for a refugee, guaranteeing he will not become a public charge for five years. Naturally the responsibility of the affidavit-signer is limited by the responsibilities assumed in behalf of the same refugee by the Lutheran Refugee Service and by the local sponsoring group. A recent follow-up survey of resettlement in 20 cities showed that all refugee families secured self-support through employment within one week to four months after arriving. Write for details and forms.

2. Create a friendly environment for all refugees. Know the true facts about refugee immigration, and be in a position to deny the untrue rumors that harass the efforts of the refugees to resettle in the United States. Start counter-rumors of good report, by knowing the service that refugees have already begun to render to the American people.

3. Keep the Lutheran Refugee Service in mind when you are looking for an aspect of Christ's work in which to invest. Be ready to speak of the Lutheran Refugee Service to the societies, clubs, and civic organizations to which you belong. Remember that many people who are not regularly contributing to any church have no way of helping the refugees unless they establish contact with a church agency like the Lutheran Refugee Service.

Despite the war, the famous Gruntvig Church, under construction in Denmark during the last twenty-one years, has been completed, and recently it was dedicated. Eleven hundred parishes in the country and thousands of individuals had contributed to its construction.

The Royal Family and members of the government were present for the dedication service as well as the descendants of Gruntvig. Other guests included one hundred and fifty pastors, all of the bishops in Denmark, and Bishop Rodhe of Lund in Sweden. During

the ceremony special honor was paid several men who worked on the church all during the period of its construction.

Gruntvig was the outstanding 19th century revivalist in Denmark (1783-1872), who by his hymns and extensive writings helped much to strengthen the spiritual life of his people. Chief of his concern was that the influence of Christianity should definitely affect the social life of the nation, and it is to him that Denmark owes the folk high school for adult education which has profoundly influenced the rural population of the country. He also labored unceasingly for the national political freedom of the country.

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Anyone knowing the whereabouts of the shovel used in breaking ground for the Training School, at Monte Flores, Puerto Rico, and used again in planting of the tree in the church yard of Trinity Church, Reading, Pennsylvania, kindly get in touch with the office of

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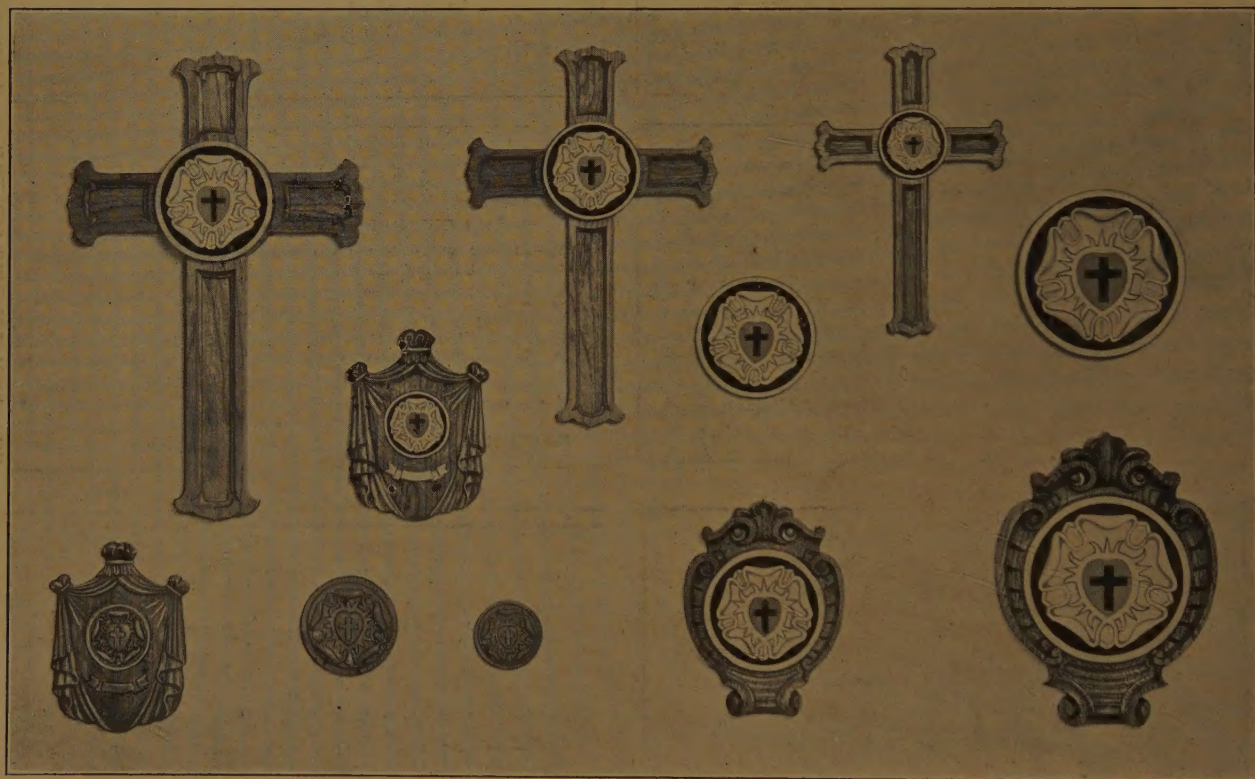
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